

THE
YOUNG
DIVINES APOLO-

GIE *for his continuance*
in the Vniuersitie,
with

Certaine Medita-

tions, written by NATHA-
NIEL POWNOLL, *late*
Student of Christ-church
in Oxford.



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uersitie of Cambridge.

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And are to be sold in Pauls Churchyard
By MATTHEW LOWNE at the
signe of the Bishops head.



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TO THE
REVEREND FA-
ther in God, Iohn, L.
Bisshop of London.

★ ★

Right woorthie, and
reuerend Father in
God.

Blame not your ancient
Observer, if nowe, after he
hath recovered in a man-
ner, at Cambridge, that
life, which he lost at his de-
parture from Oxford, he ri-
ses aniew, as it wear out of
his ashes, to do his humble

¶ 2

ser.

service to your Lordship :
and, indeede, to whome
can any fruit that comes
from him, bee with more
right presented thē to him,
in whose garden, and vnder
whose shadow it griew? In-
to whose hand should this
small booke, though wan-
ting his owne Epistle, be
deliuered, but vnto that, to
which it hath before giuen
so many Epistles? whear
can it looke for protection
with more hope thē whear
it hath formerly, with all
fauour, founde it.

If your Lordship there-
fore will be pleased to be
the defender of this Apo-
logie, and to breath, as I
may

may truly say, the breath
of life againe into his se-
quent Meditations, that so
beeing animated aniew
with those vnspeakeable
sighs, and alike seruent
zeale of spirit, whearwith
they wear first, as in fierie
chariots, carried vp into
heav'n; I doubt not but
they will seeme, beeing so
quickned, to any that shall
reade them (especially if, as
Job wished in a case not
much vnlike, his soule wear
in his foules stead) no cold,
or dull, or dead lettets: and
in so doing, you shall not
onely followe him into his
grave, but call him out of
it with this so speciall a be-

The Epistle Dedicatorie.

nesit, binding with the
dead in one knot of thank-
fulnesse all his Friends that
yet liue, and cannot but
ioy to see your Lordships
fauour out-liue the person,
on whom it is bestowed: of
whome my selfe, being the
least, shal ever thinke I am
most bound to be.

Your L. to command in

all good seruice,

G. FLETCHER.

To the Reader.

THe Authour of this small discourse, or rather (giue mee leave so to call him) the Swan that, before his death, sung this diuine song, is now dead, whear he neither needs the praise, nor feares the envy of any: whose life, as it deserved all, so it was covetous of no mans commendation; himselfe being as farre from pride, as his desert was neere it. Yet because it was his griefe, that hee should die before hee was fit to doe God the service hee desired; and his freinds desire, that being so fit as hee was for his seruice, hee might (if it had been possible) neuer haue died

To the Reader.

ed at all: thearfore his booke
was bould to thrust it selfe
into that world, which the
Authour of it had lately left,
therby to satisfie both his Ma-
kers desire, in doing the aburah
of God some service; and his
friends grieve in not suffering
him altogether to lie dead.

And truly what better ser-
vice can it doe, then to per-
suade with reason, since Au-
thoritie forces not, our young
Neophytes to abide awhile in
the schooles of the Prophets,
at Bethel, before they pre-
sume to enter the Temple at
Hierusalem, and if reason
can doe little with them, be-
cause happily they want it, yet
let his Example (an argu-
ment

To the Reader.

ment that prevayles much
with the common People, of
whome such Prophets are
the taylor) make them at least
see, and confesse, though they
know not how to amend their
fault. Ten yeares had hee lived
in the Vniversitie, eight lan-
guages had hee learnt, and
taught his tongue so many se-
uerall wates by which to ex-
presse a good heart; watching
often, daily exercising, al-
way studying, in a word, ma-
king an ende of himselfe in
an ouer-feruent desire to bene-
fit others; and yet, after hee
had, as it wear out of him-
selfe, sweat out all this oyle
for his lampe, after hee had
with the Sunne ran so many
hea-

To the Reader.

heavenly races, and, when the
Sunne was laied abed by his
labours, after hee had burnt
out so many candles to gine
his minde light (having al-
waies S Pauls querie in his
minde, τίς ἡμεῖς ταῦτα ἱκάρει;) hee neuer durst adventure to
doe that, after all these stu-
dies done, and ended, which
our young Novices, doeing
nothing, conmp^t nothing to
doe: but still thought him-
selfe as unfit, as hee knew
all men weare unworthy of so
high an honour, as to be the
Angells of God.

I could wish that he had left
behinde him, if not all his lear-
ning, yet some of his modesty to
be deuided among these empty
foun-

To the Reader.

sounding vessels, that want
both: but since in him so great
examples of piety, knowledge,
industrie, and unaffected mo-
destie are all fallen so deeply a
sleep, as I am afraid we shall
hardly find in any of this age the
like, (which I speake not to deny
iust praise to the living, but
who wil not afford a few flow-
ers to strowe the cophine of the
dead?) there was no way to a-
waken them, and in them him,
but by layeing them up; not
with him in his graue, but in
these immortal monuments of
the presse, the living Tombes
proper to dead learning, wher-
in these flowers may line,
though their roote be wither-
red, and though the trunk be
dead,

To the Reader.

dead, the branches flourish.

Let rich men therefore, in the gilded sepulchres, and proud monuments of their death, beg for the memorie of their times: the righteous shall be had in euerlasting remembrance; without any such proud beggary: nor shall be euer be behoulding to a dead stone for the matter: and good reason. Righteousnes being a shadow of that diuine substance, which hath in it no shadowe of change, much lesse of corruption: only I would wish that their times wear as long as their memories; that so this crooked age might haue as great store, as it hath need of them.

G. F.

1
AN APOLO-

GIE FOR YOVNG

*Students in Diuinitie why
they stay in the Vniuersitie
to learne, before they presume
to teach abroad. Written,*

and sent by NATHANIEL

P O V V N A L L, for his

owne defence, to his

Parents.

Most gracious, and
deare Parents, I
could neuer yet
perswade my selfe to be of
Galbas mind, who thought
it needlesse that any man
should be tied to giue an
accoumpt of his idle time;
much lesse of *Pericles*, that *Plutarch*
hauing ill stewarded the

A. 1 Com-

Common-wealths Treasurie, did not thinke so much how to make his accompt, as how to make no accompt at all: but since the season doth in a manner now require, that I send you some fruits of your so long, and so well manured, and so carefully planted, & yet so long barren vine, (as whose fruits you haue with patience for many more yeares expected, then that Husbandman did the fruits of his barren figtree) though as yet it beeing the first spring, it can send forth but small grapes, yet such as they are, since they be not wild grapes, I hold it
ho-

honest so farre to serue the
time (though no time ser-
uer) as of mine owne ac-
cord (vnlike those bad hus-
bandmen in the Gospel) to
offer them vnto you. And
because I know that as it is
your greatest desire, so it
would be your greatest de-
light, if now after you haue
mist me from you (not as
Mary and *Ioseph* did *Christ*
for three dayes) but for ma-
ny yeares, you should at last
find me (as they did *Christ*)
in the Temple praying, and
going about the busines of
my heauenly Father; there-
fore I had once, I confesse,
in my resolution pledged
my self (as *Iudah* made him-
self

selfe suretie neuer to return
 or see his Fathers face a-
 gaine, vnlesse he brought
 Gen. 43.9. *Beniamin* with him) not to
 come againe vnto you, ex-
 cept as *S. Paul* assured his
 comming, in the abundāce
 of the blessings of the Go-
 spel: that my thanks might
 not onely be, like those an-
 Gen. 28.12. gels ascending on *Jacobs*
 ladder, in continuall pray-
 ers for you, but also as An-
 gels descending by the gra-
 ces of Gods word vnto
 you. For good reason it
 seemed to me (to invert *S.*
Pauls argument) reaping
 your temporall things, to
 make you partakers of
 those spirituall things, that
 I haue

I haue here learned at your charges in Christs schoole. In this conceit somewhat I conceiued, but in a word (to expresse my issue in the Prophets phrase) when the children came to the birth, there was not strength enough to bring thē forth: howsoeuer, I thought it wisdom to deferre that expectation of me, which I was not yet able to satisfie by this short Apologie of my long seeming silence. For since you haue beene vnto me farre vnlike *Iobs* vnnaturall Ostrich, which, deprived of vnderstanding leaueth her egges in the dust, and forgetteth them:

1. Sam.

or his wilde hinds, and
 goats, that bow themselves
 and bruise their young, and
 cast forth their sorows, and
 so leaue them, but rather as
 pious *Anna*, hauing placed
 her Samuel in the Temple,
 did not so leaue him, but
 yearly brought him vp a
 coat, and other necessaries,
 out of your continuall care
 ministring to mee yearly
 maintenance, haue still wa-
 tered what you haue plan-
 ted, farre be it from me in
 vnthankfulnesse to resem-
 ble Iobs young hinds, that
 growing vp, and waxing
 fat, goe forth, and neuer re-
 turne vnto their dammes:
 but rather as the young

Storkes

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Storkes (emblems of naturall pietie) are said to bring corporall foode vnto the old: so shall it be my care and endeavour hereafter to bring you whatsoeuer spirituall food I can provide, and cause all my fruits, such as they are, to bow downe towards the root that bears both them, and me. In the meane time, my Apologie in a word is the same that is expressed in the Gospel in the behalfe of the fig-tree: That my time of fruit is not yet (by Gods grace) past, but onely that it is not yet come; neither shall it (I trust) preiudice my cause, that in the like case the fig-

Harmon.
pag. 117.

tree was neuertheles accursed, since (as *Calvin*, the best Interpreter I finde, cleares the place) Christ did it not in splene, to reuenge himselfe on the harmelesse tree, but onely tooke occasion to worke a miracle for the propagation of Gods glorie, diuerting, and satisfying his hunger with the bread he speakes of, Ioh. 4.34. making that his meat to do the wil of his Father.

But (that I may solue the meane obiection) since there are so many *praeoces fructus*, rathe, and forward fruit, ripened, and readie in lesse then halfe my time, what sorie seed and soile is mine,

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mine, that my time of fruit
is not yet come: I graunt,
both may be true in mee,
but for the other, I rather
pitie, then envie them; so
farre is it, that their lasie
should be the measure of
my foote, or I be induced
to be the *Eccho* to such voy-
ces, or speake after them,
because they speak, that in-
deede like the Spartans
nightingales, are meere
sound, and nothing els. But
as Iacob said of those bre-
thren in euill, Into their
courses, & counsells let not
my soule come, my glory be
not thou ioyned with their
assemblies: for so to shunne
shame, and seeke glorie,
what

Plutarch.
in Ag. s.

Gen. 49. 6.

what were it else, but (as the Spaniard speaketh) to escape the thunderbolt, and fall into the lightnings flash? For alas, what a fond conceit is that of theirs (it beeing the guise of fooles (as the Italian hath it) to thinke themselves wise) so easily to perswade themselves like those foolish Laodiceans, that they are quickly learned, able and sufficient enough, as if *Nox nocti indicaret scientiam*, and the blind could lead the blind, or could with that little learning they haue gotten (as Christ with a few loaves and fishes did by miracle) feede whole multi-

multitudes, and haue remainder enough for other times; expecting that God should miraculously (as to the widow) multiply their little oyle, for the discharging of so great a dutie, and filling of so many emptie vessells: yea, although they haue too little oyle for themselves, yet (which the wise virgins would neuer doe) they must needs be storing others, as if (Leviathan-like) they could swallow vp whole riuers at once, and thinke to drinke vp Iordan too: So that their learning is put into a bottomlesse bagge, that cannot hold it, and their little

Matt. 25.9.

Job 40.13.

Perf. Sat. 1.

little wit, but as a secret in
 a fooles mouth, and *Que se-
 mel innata est, rupto iecore ex-
 ierit caprificus*; if once in,
 like young Eliphaz they
 will burst, if they vent not.
 And when all is done, what
 is it that thus splents those
 tombes, but *steriles mala
 robora ficus*, which though
 it make much shift to come
 forth, is but a barren wilde
 figg-tree, that neuer brings
 forth fruit to maturitie: so
 that their ouer-hastines is
 no other then as a hatchet
 that cutts off their better
 growth. For howe many
 that happily (as Antigo-
 nus said of Pyrrhus) might
 prooue some bodie, if they
 would

Bion apud
 Laert.

Plut.

would staie their time, by this meanes spoile their growth, and euer staie at the same stature, that they first attained vnto. And therefore no more then he, when he would accomplish that by strength of armes; which in his youth, and in the flower of his age with facilitie he performed (as he found by lamentable experience beeing made a pray to beasts, whilest being ould he sought to rend a splinted oake) should they arrogate vnto themselves a task of elder years, thinking that (like the palme tree, and camomill) they shall grow the better for

Jer. 48. 10.

for beeing burdened and
 pressed downe. As for the
 fruit of this their arrogan-
 cie and ostentation, where-
 of they are (or should be,
 had they so much grace)
 ashamed, it is but as the I-
 talian hath it, where pride
 rides, shame lackies, or ra-
 ther as the Prophet, while
 they sow the winde, they
 reape the whirlewind. For
 while they ~~doe~~ *verba dare*,
 (the periphraſis of an im-
 posture) giue nothing but
 words (which are nought
 but winde) what reape
 they but the whirlewinde,
 euen the curse of the Pro-
 phet, and are so farre
 from edifying, that their
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hastie fruit prooues but
windfalls, and their greene
wood rather smothers a-
way in smoak, then burnes,
and casts out heat, as an *ar-
dens lucerna* should, and
their issue, as the vntimely
fruit of a woman, becomes
abortiue, and so indangers
the wombe that bare it.
For as great a danger as
befalls the commonwealth
when children are the prin- Ecc. 10. 36.
ces, and gouernours there-
of, the like betides the
Church when these which
are indeed but children, &
babes in Christ, will take 1. Cor. 3. 2.
vpon them to be the Fa-
thers thereof. A woe I say,
when euery Empiricke wil
take

part. 3. c. 25.

Matt. 23. 4.

take vpon him to heale the
soares of Sion, to the dan-
ger of as many soules, as
those vnskilfull Practitio-
ners doe hazard the liues
of diuers bodies. S. *Grego-
rie* in his book *de cura pasto-
rali* saith, that it is as dan-
gerous for such Nouices
to vndergoe the burden of
a pastorall charge, as to lay
the roose of the house
vpon the walls while they
are greene; a readie means
to ruine, not to build. And
indeed for any burthen
they sustaine in the Church
(for rather like the Phari-
sies, they bind heauie bur-
thens on other mens con-
sciences, but put not so
much

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much as a finger thereto
 themselves) I cannot bet-
 ter compare them, then to
 those little statues, or ange-
 lets that we often see affix-
 ed to the pillers of our
 Churches, stooping the
 head, & bending the back,
 as if they did support the
 whole fabricque, whereas
 they sustaine nothing at all,
 but are rather themselues
 supported. Good cause
 therefore had Saint Paul
 to put in that caution to
 Timothie, that such a one 1. Tim 3 6.
 as he made choise of for
 the Ministerie of the word,
 should in no hand be a
 young scholler, least he be-
 ing puffed vp, fall into the
 condem-

condemnation of the Deuill. For indeed to suffer such to take a charge vpon them, what else were it, but as if the trees of the Forrest should rest themselves vnder the shadow of the brier; the issue whereof was but this, the fire came out of the brier, and deuoured the Cedars of Lebanon. Such fruit as this well argues, what is the tree: and for my part I wonder not if such fruits as these like wilde grapes, and crabbes come vp in abundance. For it is as easie (God wor) as lightly to runne away, like an horse, with an emptie cart: (as
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Judg. 4.

Matt. 7. 17.

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one well compares it,
whom for his worth I de-<sup>King on
Jonas.</sup>
seruedly rank with my best
Authors) no matter to
stand, speake, and exercise
after their manner, and
with such dexterity to out-
runne their fellowes (as
hasty Ahimaaz did Cushai,<sup>2. Sam. 18.
23.</sup>
though he had none, or but
sorrerie newes to carry) since
they can be content to run
the playner, though the
worser way. And so little
cause is there to enuy such,
that in compare of these
vntimely fruites, the barren
wombe that bears no chil-^{Isa. 54. 1.}
dren may reioyce, and
they that tranell not, break
forth and crie: yea, the de-
solate

solate (in good time) may
 haue many more children,
 the they that ar so wedded.
 And happily these haire-
 braind vpstarts, whilst they
 glory in their own shame,
 may be truely answered, as
 that Italian answered that
 busie bodie, cracking how
 earely he had been vp, and
 how much idle busines he
 had dispatched, while the
 other lay in bed, that one
 dreame of his was better
 worth then all the others
 busines: and in the ende, as
 it fell out in Zeuxis & Par-
 rhasius their emulation,
 which had the masterie in
 his art, though the one per-
 chance with his painted
 grapes

Plin. l. 35.

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grapes (whereof there was the colour, but not the sap, or nourishment) might ouerreach some silly birds, (fond auditors:) the other with his figured artificiall vaile, (the true embleme of ludicious silence) wil ouerreach and goe beyond many such superficiall artizans as these: Only herein stands the difference, that whereas Zeuxis triumphing vpon the fond birds arbitrement, imagined there was a picture vnder the others curious vaile, where there was none; and therefore bid him drawe his curten: on the contrarie, our insulting Novices thinke there is

CaLRh.

Cicer.

Aristot. l.
3 Phys.

is nothing at all couered
vnder the vaile of iudicious
silence : whereas indeede,
as in the aunciēt *Silens* (cu-
rious statues so cunningly
contriued, that while they
were closed, they seemed
rough hewne and defor-
med, but vniointed appea-
red most curious) there
is much beautie within,
though at first little shewe
without. So that in the end
all will with the Orator,
prefer the discrete silence
of the one, before the o-
thers fond babling. And if
Nature do nought in vaine
(as the Philosophers hold)
it is not for nought that our
curious Anatomists ob-
serue

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serue that she hath given
the tongue (the least, but
most dangerous member
of all other) most bonds
and ligaments, euen nine
flowing from the heart, like
so many raynes to restraine
and gouerne it, that it set
not on fire the bodies
frame. Neither makes it a-
ny thing for these bablers
(for so may I as iustly terme
them, as Saint Paul was AG. 17. 18.
vniustly) that the Apostles
were inspired, since long a-
goe it hath beene ordered,
that miracles, and extraor-
dinary callings ceased with
the Primitiue Church:
whereunto it was requisite
as water for a new planted
garden,

garden; but now, that it is come to further growth, vnneccessarie: or if they will needes looke for miracles, such as these are as vnlikely to be the subjects therof, as dirt is to open the eyes of the blind (though Christ once powerfully vsed it to that ende,)ameanes rather to destroy, then restore the sight. And though it be a question among schoolemen, whether in the creation God first brought forth the flower, or the fruit, the seed, or the plant, the hen, or the egge (which is defined, that he brought forth all in their full perfection) yet now it is no question at all,

Toh. 9. 6.

Aquin.

all, but God proceedeth
 orderly to bring all things
 to maturitie, and perfecti-
 on by degrees, and so must
 man, if he will imitate his
 heavenly Father, or haue
 his blessing. To be short, I
 haue said enough to proue
 that this their custome
 should be no prescription
 vnto me, and therefore gi-
 uing care to that Prince of Eccle. 4. 17.
 preachers, who hath set
 downe the summarie of
 this my motiue, That we
 should take heed vnto our
 feet, entring into the house
 of the Lord, and be more
 ready to heare, then to of-
 fer the sacrifice of foolerie.
 I leaue these Barrologists.
 B I to

Epistad
Luc.

27 An Apologie for young

citizen, *Hic situs est Vatia;*
here lies one that only ser-
ued to make one, *qui nulla re*
alia nisi otio notus consenuit,
only by keeping tale of the
many yeares of his age, &
standing, grew old, & died.
For such a life, if it be any
thing, at the best it is but
as Pyndarus prizes it; a
shadow, a dreame: such a
bodie, but the soules se-
pulchre; and such a soule
fit for nothing but to em-
balme a carcase, and keepe
it from putrefaction. But
though such be the quiet,
contented, and pleasing
life we lead here in the V-
niuersitie (which from the
pleasant situation thereof
hath

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hath long since wonne the
 surname of *Bellofistum*) such
 indeed (that I may borrow
 the Italians proverbe of
 Venice) that he who hath
 not scene it, and liued in it,
 cannot prise it (marrie he
 that liues there, it costs
 him deare) though such, I
 say, be the content I find
 here, that had I liued ne-
 uer so many yeares, yet
 (according to the epitaph
 of that noble Romane, *Aul. Gell.*
 who dying old, professed
 he had beene long indeed,
 but liued onely seauen
 yeares, which free from the
 seruice of the Court, he
 had past quietly at his
 countrie farme,) I might

to that due account of e-
uery idle word they must
iustly make him, who hath
made himselfe accounta-
ble for euery haire. Now as
I had sufficient reason, why
these cords of vanitie
should not draw me the
faster on, so it stands me as
much upon on the other
side, to demonstrate for
your satisfaction, that it is
a cause of great impor-
tance, and no bad, base, or
by end that drawes me
backe. God himselfe can
witness with my consci-
ence, that it is no excuse
for negligence, or pretence
for idleneffe, as if, with Sa-
lomons sluggard, I did on-
ly

ly desire a little more
 sleepe; and a little more
 folding of the hands; or
 that like that drowfie shep-
 heard (so famous a-
 mongst the Poets for an af-
 ternoones nap of 57. years
 long) did intend to sleepe
 out my life here in the Vni-
 versitie, as in a caue; or set
 vp my rest (as *Tullie* did his
 felicitie after his turmoiles)

*Cicero de
 Orat.*

in uacatione rerum omnium:

and like *Issachar*, seeing the
 rest good, and the land
 pleasant, to sit me downe
 betweene my burthens: so
 that, as one buried alive,
 there should want nothing
 but *Smetas* epitaph passing
 by the house of a sluggish

Epistad
Luc.

37 An Apologie for young

citizen, *Hic situs est Vatinus*; here lies one that only serued to make one, *qui nulla re alia nisi otio notus consenuit*, only by keeping tale of the many yeares of his age, & standing, grew old, & died. For such a life, if it be any thing, at the best it is but as Pyndarus prizes it; a shadow, a dreame: such a bodie, but the soules sepulchre; and such a soule fit for nothing but to embalme a carcase, and keepe it from putrefaction. But though such be the quiet, contented, and pleasing life we lead here in the Vniuersitie (which from the pleasant situation thereof hath

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hath long since wonne the
surname of *Bellofistum*) such
indeed (that I may borrow
the Italians proverbe of
Venice) that he who hath
not seene it, and liued in it,
cannot prise it (marrie he
that liues there, it costs
him deare) though such, I
say, be the content I find
here, that had I liued ne-
uer so many yeares, yet
(according to the epitaph
of that noble Romane, *Aul. Gell.*
who dying old, professed
he had beene long indeed,
but liued onely seauen
yeares, which free from the
seruice of the Court, he
had past quietly at his
countrie farme,) I might

well number the daies of
 my life onely from the
 time I beganne my studie
 here, and iustly blesse the
 meanes thereof, as farre as
 euer *Augustine* did his
 freinds liberalitie straying
 themselves to main-
 taine him at the Vniuersi-
 tie of Carthage: yet farre
 be it from me to make that
 quiet, and content, which
 God hath giuen but as
 meanes for the furthering
 of better ends, my vtmost
 end: or as (if I were in
 my proper place, where
 each bodie is *quiescent*) to
 set vp my rest, and make
 me a Tabernacle here. No;
 man (I know) was expul-
 sed

Confess.

24.

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sed paradise to labour, and
 not to make himselfe ano-
 ther paradise elsewhere for
 ease, and pleasure: And as
 farre doe I with from our
 Vniuersitie all such priests
 as sacrifice here to *Vacuna*, Alex. ab
Alex.
 the goddesse of idlenes, as
 her Temple was remooued
 out of the gates of Rome.
 For mine owne part, as
 fearefull, and as breece as
 the trumpe of iudgement
 alwaies sounded in Saint
Hieromes eares, is Saint Epist.
 Pauls woe euer before
 mine eyes, if I preach not 1. Cor. 9. 16.
 the Gospel: and when I
 leaue my diligence in my
 calling, or loue my ease,
 or pleasure more then that;

PL 137.2.

may, if I preferre not Sion
in all my mirth, then God
do so to me, and more, and
leaue me likewise, as in-
deed vnlesse he leaue me, I
cannot leaue his seruice.
For (according to that rea-
son, which that glorious
Martyr gaue the Tyrant,
why he could not choose,
but alwaies remember the
name of Iesus) it is written
in my heart, it cannot out.
And therefore I will gladly
make the Prophets confes-
sion my owne, Let my
right hand forget that little
skill it hath, when I forget
Gods seruice; yea, let my
tongue cleaue to the roose
of my mouth, and forget to
speake

PL 137.3.

speake, when it forgets to
speake of thy word and te-
stimonies. But though this
ease and quiet hath not had
power to captiuat me, yet
peradventure I stand off, as
ashamed of the Gospel of
Christ Iesus, repenting me
of my choise, as if, like *De-*
mas, I could be content to
forsake the Ministerie, and
follow the world. No; I
shall euer magnifie my cal-
ling, as my crowne, & my
reioycing, and thinke my
selfe much more bound to
give thanks to almightie
God in this behalfe, then
Plato, because he was made
a Grecian, rather then a
Barbarian: And so farre e-

uer

Cicer.
Tusc. qu.

Luk. 10. 41.

Deut 5. 39.

uer was I from *Hercules*
crosse-way, to demur and
debate the matter, that as
if this one thing were ne-
cessarie I euer minded, and
intended it alone; and how-
soever in other things I
wish to put off childishnes,
and grow in wisdom as
in yeares: yet shall I neuer
be ashamed in this behalfe,
stil to thinke, as when I was
a child: but rather it shall
be my daily prayer (as it
was Gods for the Israelites
when their heart was
right) that the same heart
be euer in me, and for euer
so affected to my calling.
But happily as the loveli-
nesse thereof hath allured
me,

me, so the difficultie ther-
 of now deterreth me, and
 the greatnes of the charge,
 beeing as one tearmes it,
Onus Angelicis humeris for- Chrysost.
midandum, such a burden
 that the angels themselves
 would tremble to vndergo
 it, doth so discourage mee,
 that with Gedeons faint Iudg 7.
 souldiers, for feare I desire
 to be dismissed from this
 warfare, and beeing called
 to so great a charge, like
 feareful Saul seeke to lurke, 1. Sam.
 and auido so troublesome
 a function. Indeede if I
 thought it enough to pre-
 tend authorities, as that
 Braggadochian said, hee
 would be with them *pauo*
post Ter. Eun.

post principia, after the fraie
 was well begunne, and the
 worst past: and good reason
 why, for *fecerunt Herules &
 Pyrrhus*; I haue presidents
 inough before me to coun-
 tenance my weakenes, and
 fearefulnesse. For Moses
 thrice refused, and excused
 himselfe, euen till God was
 angrie: Ezechiel, for all
 God so laboured to streng-
 then and confirme him; yet
 went vnwillingly, yea in
 bitternesse, and indignari-
 on of his spirit; and Ionas
 directly turned his backe,
 & fled an other way. How
 many of the Fathers, whilst
 they tooke counsel with
 flesh and blood, withdrew
 their

Exod. 3.

Ezek. 3. 14.

Ioa. 1.

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their hāds from the Lords
 plough. This made *Am-
 brose* hide himselfe, and
 three times flie from Mil-
 laine, and when he was mi-
 raculously brought backe
 (after he had trauelled all
 night, finding himselfe in
 the morning but at an o-
 ther gate of the same citie)
 though one of singular in-
 tegritye, he sought to de-
 fame himselfe, to trie if by
 any means he might avoid
 this pastorall charge. This
 drove *Gregorie Nazianzene*
 to flie againe and againe to
 the studie of Philosophie:
 And this caused S. Augu-
 stine to absent himselfe
 from Churches where pa-
 stors

Paulin vi-
 ta Ambr.

In eius vi-
 ta à seipso
 scripta.

Possido.

Aug. Epist.
248. ad Val.

Homil. 3. in
acta Apost.

stors were wanting, and e-
uen to weepe, when (taken
vnawares) he was to be or-
dered, and to deprecate the
Episcopall function (put
vpon him by Valerian) in
these tearmes; *Quid vis? ut
peream?* as if it stood him
as much vpon, as his life,
and soules saluation came
vnto. But of all, *Chrysostome*
is most plaine in this point,
*Ex Ecclesie ministris non ar-
bitror multos saluari*, transla-
ting vpon Ministers that
hard saying of our Saur-
our, with what difficultie
rich men shall be saued, be-
cause of the greatnesse of
their charge, and their neg-
ligence therein. But though
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this difficultie haue made many so backward, that the Lord of the haruest hath been forced euen to thrust out labourers into his vineyard; yet, while I remember *nihil esse difficilius &c.* Matt. 9. 38. *sed apud Deum nihil beatius,* Aug Epist. 148. in init. &c. the one so ballanceth the other, that I professe, the difficultie thereof, though I duly waigh it, yet waighing withal, from whome and to what ende it is, it daunts me not a whit, but I rather in that respect embrace the pains and toile thereof, as those virgins in Eusebius did their martyrdom, running thereunto, *tanquam ad nuptias,*

sias, as if they were to
 meete their bridgroomes;
 and digesting the greatnes
 of the charge (if I may
 compare small things with
 great) as that great Alex-
 ander plunged in a daun-
 gerous exploit, boasted,
 that he had now encoun-
 tred a perill parallel to the
 greatnes of his minde: so
 doe I reioyce, that in this
 depth I haue met with that
 at once, that is alone able
 to employ and exatiate the
 infinite desire and ardour
 of my minde, (which God
 alone, that is infinite, can
 doe, and the studie of his
 will) and wil aske, and cha-
 lenge to it selfe all my
 strength,

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strength, soule, and minde Mat. 22. 37
 with the powers, and faculties thereof, which as I
 owe of dutie, so doe I destinate to Gods seruice: be-
 ing thereunto lessened by
 S. Augustin; *Ingenium, prudentia, eloquentia sunt dona* Aug. epist.
Dei: Cui melius seruiant, quam ei à quo donantur, ut
ita custodiantur, augeantur, perficiantur? For no more
 then the raine could extinguish the fire of the sacri-
 fice, nor the winde breake the pillar of smoake ascen-
 ding, no more can any difficultie breake off what is
 destinated to Gods seruice; neither indeede (a little to
 varie and amplifie S. Pauls Act. 10. 24.
 phrase)

A. 2. 30. 14.

phrase) is my life deare vn-
to me, or my paines preci-
ous, so I may attaine that
ende, and finish my course
with ioy: Not that I con-
temne, or set light by the
greatnes of the charge, but
rather worke it out, as a
case concerning my saluati-
on with feare, and trem-
bling. Onely I professe that
(as I shall haue occasion to
say more at large) it pro-
duceth this effect with me,
to make me, not more co-
wardly, but more caute-
lous, nor so much to pre-
pare for flight, as to pro-
uide, and to arme my selfe
the better, how to beare
the brunt of the battell, and
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Phil. 3. 12.

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But howsoever the perfection of this high calling hath rather attracted, then any way daunted me; yet it may be the consciouſnes of mine owne infinite disproportioned imperfections make me (like him in the Gospel, that with a verie small force was to encounter with a far greater puissance) thus in the plain field to giue over: especially since according to our Philosophicall axiome, there is no dealing or proportion at all, betweene that which is infinite and In terminatum, & infinitum, &c. boundlesse (such as is the studie of Diuinitie) and what

Prolog in
lib. R.ctr.

what is finite, and streigh-
tened within narrowe
bounds (as is my small abi-
litie) I have learned of S.
Augustine (whome (as he
was wont to stile Tertulli-
an) I willingly call my ma-
ster) that he, who cannot
hold the first place of wise-
dome, should yet hold the
second place of Modestie.
And therefore I rather in-
genuosly acknowledge my
imperfections, then seeke
to colour or couer them
with Adams art, especially
in compare of that tran-
scendent reference, which
man can no more compre-
hend, then (like God) he
can measure the heauens
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with his spanne; and what
 the most absolute men are
 inferiour vnto, much more
 am I, that am inferior to so
 many. But to griue and
 repine at mine inabilitie,
 because there are many
 better inabled, were but an
 argument of an euill eye.
 Nay rather, as farre as Mo-
 ses was from grudging that
 others prophesied besides
 himselfe, who wished that
 all the people of the Lord
 might likewise prophesie; Num. 11. 29
 so farre am I from murmu-
 ring at the Lords gifts, and
 graces elsewhere, that I
 heartily wish not onely
 those many, but euen all
 the Prophets & Ministers
 of

Plut.

of the Lord were before
me, for the better building
vp of the bodie of Christ
and I shall euer reioyce
with that worthie Lacede-
monian in behalfe of his
Common-wealth (after he
had stood in election, but
mist to be in the number
of the 30. Senators) that
the Church hath so many
hundreds better then my
selfe, in whose rank & num-
ber I am not worthy to
stand. And I shall euer
thank almighty God, that I
haue in some measure re-
ceiued of his fulnes, (& am
in hope yet to receiue) nei-
ther can I denie but that
I haue had a child's porti-

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before on, yea larger then many
 building that are euery way my bet-
 Christ ters; yet as I dare promise
 cioues nothing of my selfe, beeing
 acede but one of his meanest in-
 of his struments for the building
 after he of his Temple: so will I
 n, but dispaire of nothing because
 umber of my weaknesse, knowing
 that that the Lords arme is not
 many shortned, but his abilitie
 en my still the same to perfect his
 num- power in weaknes, that
 hy to the glorie may be wholly
 l' elier his.

And for mine own part
 to helpe the matter what I
 may, I will onely vse the
 wise mans foueraigne
 restorative for the repay-
 ring of my strength: that
 is,

is, whereas the instrument
is blunt, and dull, to put the
more strength thereunto,
and adde the more to my
studies, and endeauours.

It is not then any bad,
base, or by end, that diuerts
me, neither is it a cloake
for idlenesse, nor figge-
leaves to couer nakednesse,
that I seeke: neither is it a
ny loathing of the Manner
I am to feed vpon, that takes
away my stomacke, nor the
narrownesse of the way,
that makes me to baulk it,
nor the height of my cal-
ling, nor mine owne vn-
worthinesse, that can sepa-
rate me from Christ Ie-
sus: *disguise you to gain*

What

What then may be the
cause of this my Fabian-
like cunctation and long
pausing? in a word; a due,
and serious consideration
of the length, breadth, and
depth of the great mystery Eph. 3. 8.
of godlineſſe, the studie
of Diuinitie that I vnder-
take; which I haue found
right like that riuer the Fa-
thers compare it vnto, Greg.
wherin, though the lambe
may wade, the greateſt E-
lephant, preſuming on his
owne ſtrength, may ſwim,
and ſinke at laſt: ſuch is
that vnaeceſſible light
wherein God inhabiteth,
and that wiſdome of God,
whereof Saint Paul cries

C I

out,

Rom. II.

33.

Preface in
Lull.

out, *O altitude*, being vn-
 fearchable almost, and
 past finding out, at the
 least wise, not to be found
 on the suddaine, nor attain-
 ed, vnto like Angelicall
 motion, in an instant, nor
 to be gotten like *Hesiods*
Poetry, or *Esops eloquence*,
 in a dreame. Let the vaine
 Lullists boast of the prodig-
 ious proficiencie of some
 of their sectaries, that by
 the rule of their great arte
 of Idiots, in a short time
 proued excellent Clarke,
 and attained to the summa-
 ry perfection of all Artes
 and Sciences. And let
 our profound Bacon
 measure other wits by
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his owne, and vndertake,
by his methode, to teach
the three learned tongues;
Latine, Greeke, and He-
brew, in three daies a peice:
(I would soone haue credi-
ted him, if he had said so
much of the three next
principall tongues of our
European world; the Ita-
lian, French, and Spanish,
whose facilitie is such, by
reason of their exceeding
affinitie with the Latine,
that a scholler may goe ve-
ry neare to attaine vnto
them in the like terme of
time :) It is not so in the
infinite Abyffe of the stu-
die of Diuinitie, wherein
one depth doth call vpon Psal. 42. 7.

Hipp. pro-
em. in A-
pho.

another, and now that speciall inspirations are ceased, there is no such precocitie, or sudden ripenes. But what Hippocrates saith of physicke (which concernes the health of the bodie) is much more true in Diuinitie (which concernes the health of the soule,) that *vita brevis, & ars longa*; it is not the short span, or scantling of any mortalls life, can measure the length thereof, but euen the Angels, and Saints in heaven, after this liues vnperfitt glasse is broken, find worke enough in this diuine study, to employ themselves for all eternitie.

No

No wonder then, if all our indeauours in compare can do no more, then (according to S. *Augustines* Possider. in eius vita vision, walking by the sea side, in deepe contemplation of the Trinitie) as if a child with a cockle shell, should labour, by continual lauing, to empty the maine ocean sea into a little ditch, (the one, if we looke here for exact comprehension, beeing as endlesse as the other.) And though it be a fond, & ridiculous question that *Velleius* the epicure De Nat. Deor. makes in *Tullie*, that if God did indeed make the world; how, or whence had he *feramenta, & machinas*, in-

struments great enough
for so great a worke: yet it
may with better reason be
doubted, how a mortall
man can possibly frame fit
instruments proportionate
to the immensitie of such
an immortall worke. For
when all is done, (as a Phi-
losopher said) all our know-
ledge makes not vp the
least part of our ignorance:
yea, (as a father better ob-
serued) our highest degree
of knowledge is to profess
ignorance, since what we
see here, we see but vnper-
fectly, as in a glasse; these
imperfect shadowes bee-
ing onely conueied as it
were by setting perspective
glasses

Rom. 13.
11.

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glasses from so farre a distance, as the heauen and earth are distant.

Since then all our liues labour can attaine to little more then the alphabet and rudiments of this infinite studie, blame me not, if I, hauing yet scarce dipt my foote, nor gone vp to the anckles in that river of *Ezek. 47. 1.* Ezechiel, be somewhat timorous how I goe further on, before I haue fathomed the depth thereof, and found some foord or passage. For if the greatest Orators at the Rostra, being to speake but before the people in ciuil affaires, (as *Tullie* often professeth *Cic.*

Totis ar-
tibus con-
temisco.

1. Cor. 2. 17.

of himselfe) did quake e-
uery ioynt of them: and (ac-
cording to the Poet, *Lug-*
dunensem rhetor dicturus ad
aram Palluit, ut nudis qui
pressit calcibus anguem) were
so appalled, as if they wal-
ked among snakes, because
they ventured in triall the
extreame hazard of their
fame, & credit for euer af-
ter: how much more ought
we to feare, and tremble,
standing in his Temple,
the place where his ho-
nour dwelleth, and spea-
king in the sight of God,
Men, and Angels. And
therefore I thinke, I haue
the same reason to borrow
respice, as that Philosopher

had

had to deferre his resolution from day to day of *Hierops* question concerning God, because the further I goe, and the more I thinke of these Diuine, mysteries, the more difficulties I meet withall. I must confesse indeede, there was a time heretofore, when *dulce bellum inexperto*, I thought I might with as great facilitie promise, and performe a sermon, as I had done heretofore a declamation: but as while the sun shines not, the house seemes cleare, but the sunne-beames once shining in at the windowes, so thicke of moles, and dust, that it hath gained

Tull. l. i. de
nat. Deor.

gained a proverbs place to make comparison of thicknes thereunto: so now (& not before) that I am a little inlightened, and entered, I see those wants and imperfections, that before in the shadow of Philosophie I never dreamed of, and those difficulties I heretofore did little thinke of. Indeed if I could content my selfe with a perfunctorie performance as many doe, it may be, little ado would serue the turne: but I dare not so take vp my rest, when as my very soule and eternall life is at stake and pawne vpon it; fully perswading my selfe, that

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that if my paines exceed
not the complementall
formalitie of these Phari-
sies, I shall neuer come to
the kingdome of heauen.
Wherefore as the shekel
of the Sanctuarie (as inter-
preters do gather from di-
uers passages of Scripture)
was double to the commo
shekel: so doe I well per-
ceiue, that double paines,
and space, to that I hereto-
fore bestowed in my other
studies of Philosophie, and
humanitie, is requisite to
sanctifie me for the Lords
Sanctuarie: and howsoever
it may be faultie in other
ciuill, and worldly affaires,
which Apelles was wont

Calvin in
Exod. 30. 23.
& Gen. 35.
15.

Plin. l. 35.

Plut.

to reprehend in curious
Protogenes, *Quòd manum
de tabula continere non potuit*,
thinking it neuer perfect e-
nough; yet in Diuinitie,
Zeuxis reason will answer
any that is reasonable, *Diu
pingo, quia pingo immortalita-
tis*, that as he was wont to
be long a drawing, because
he desired so to drawe, that
it might last for euer: so in
this diuine studie, we must
haue the longer leaue to li-
mate the lineaments of our
portraits, because the im-
presses we make, are to
hold their impression for al
eternitie. Experience tea-
cheth vs, that euery triuiall
mechanick trade, doth ask
at

at least seauen yeares apprenticeship, or learning (for so the French word signifieth) and that so much more time is allotted to each worke, by how much the worke is more exquisite; how then can they be excused, that so farre abase the valuation hereof, (as though there were no difference betweene prophesying, and selling doves in the Temple) and in stead of polishing the corner stones of the Temple, for hast, daube it vp with vntempered mortar.

I feare, I confesse, the woe of such negligent workmen; and feare with-
all,

all, I should prooue no better, did I like those hot-spurres, vnripe and vnready as I am, make so suddain an adventure. For as those captiue kings said of Gedeons young, and therefore vnwarlike son, Such as the man is, such is his strength: no wonder, if as young David I cannot yet march in compleat armour, neither yet vpon the strength of a little meat dare Eliah-like vndertake so great a journey, neither yet in this weakenes venture (in publicke) into the open aire to my further danger, but rather keepe close within, till I growe the stronger.

There

There was five yeares silent hearing enioyned a Pythagorist for the learning of his symbolles, and therefore with safety may I a while awaite like Elihu vpon the words of the ancient, thereby to aspire to the knowledge of our christian mysteries. And indeed our Vniuersities hath well provided in this case, calling none to publique course of preaching till he be of fowre yeares standing Master of arts: which authoritie though it might iustly sway me, since when we proceede we are bound by a formall oath to keepe the customes, as wel as the statutes

Laeta.

Tu iurabis,
&c.

Luk. 2.

Ioseph.
antiq.

statutes and priuiledges of
the Vniuersitie; yet haue I
also a greater authoritie
then that for my warrant,
euen that of our Sauour,
(to passe the like example
of Iohn Baptist his Coeta-
nean, born the same yeare)
who beeing the wisdome
of his Father, in whome is
the fulnesse of all graces, so
that he could aswell haue
preached at twelue yeares
old, as haue disputed with
Doctors: yet because it
was the maner of the Iew-
ish synagogue, (grounded
vpon the example of Io-
seph, that came to his au-
thoritie, and of Dauid, that
came to his kingdome at
those

those yeares) not to pro-
fesse, or teach publickly be-
fore that age, vndertooke
not the charge of a Priest,
or Prophet, till he were
thirtie yeares of age, as all
Comments gather out of
Saint Lukes computation.
Whereupon S. Gregorie
makes an excellent colle-
ction fitting my purpose,
Redemptor noster in caelis, Do-
ctor Angelorū, ante tricennale
tempus noluit fieri doctōr ho-
minū, ut precipitanti vim sa-
luberrimā timoris incuteret,
cū ipse qui labi non poterat,
perfecta vita gratiā non nisi
perfecta atate predicaret;
whose actions I euer held
for instructions, and here-
in

Gregor. de
curā Past.
part. 3. c. 26

Possidor.

in his example a perfect
lawe, in so much that I am
emboldened to commence
my suit (being the like with
his) in the same tearmes,
that my Master (S. Augu-
stine I meane) hath taught
and done before me, who
(as Possidorus his scholler
witnesseth) soone after he
was vunexpectedly ordered,
called by good old *Valerius*
Bishop of Hippo (a man of
great sanctitie, but inferi-
our in learning) to bee his
Coadiutor in his Episco-
pall function (for his part
out of an admiration,
and high conceipt of his
learning, though as him-
selfe confesseth, at that time
he

hee was set to guide the
 sterne, before he knewe
 how to handle the oare)
 with such incredible vehemencie,
 earnestnesse, and importunitie (euen with
 the same that *Paul* adiureth 2.Tim.4.1.
 Timothie before God, and
 beefore the Lord Iesus
 Christ, that shall iudge the
 quicke and dead at his appearing) doth beseech and
 implore Valerius; *Obsecro*
te per veritatem & seueritatem Christi,
per misericordiam & iudicium eius,
per eum qui tantam tibi inspirauit
charitatem erga nos; and againe,
ipsam charitatem & affectum implora,
 for which he professeth he had made
 great

Seneca.
magni e-
mit, qui
precatur.

ad finem
Epist. pre-
dict.

great suit by friends before
time, *impetrare volui per fra-
tres, & nunc per has literas
volo*; but what is it that he
would buy so dearely, with
all these importunate prai-
ers? a matter, surely hee
thought highly concerned
him (and therefore out of
his iudgement I haue rea-
son to thinke it also greatly
concernes my selfe) all
is for this in conclusion,
*ut miserearis mei & concedas
mihi ad hoc negotium quan-
tum rogaui tempus*: (as
seemes by the circumstan-
ces about a yeares respite)
S. Augustine might well
think this inough for him,
and hath herein also said e-
nough

nough for me, his case being an Idea, and sampler of mine owne. But least relying vpon bare authorities, I incurre Socrates censure of the Sophisters of his time, whom (because when they knew not how to tell their owne tales, they vsed onely to cite others authorities) he compared to idiots, that making a feast, are glad to send for fiddlers in, because they knowe not otherwise how to entertaine the time with plausible discourse of their owne: I wil also interpret his minde, and mine in myne owne phrase.

To vse then a little variation,

ation, my suite in effect
is the same with his to
redeeme time (or (as in
some of our stricter col-
ledges, wher there is large
allowance of al things saue
vacant time) to borrowe a
few dayes) and (according
to that excellent counsell
our Saviour at his depar-
ture, gaue his Disciples to
tarric at Ierusalem) to keep
here at the Vniuersitie, till
I shall finde my selfe indu-
ed with power from aboue,
and furnished with gifts
meete for so high a calling;
least shewing my selfe a-
broad before riper yeares,
and endowments futable,
some more auncient take
me,

effect
is to
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me, as Eliab did Dauid his
younger brother, *Quare ve-* 1. Sam. 17.
28, 29.
nisti? ego noni tuam superbi-
am & nequitiam cordis tui,
since I cannot reply as Da-
uid did, *Quid feci? nun-*
quid non verbum est? Ha-
ving prooued my cause,
which I hope will prooue
allowable, tending to no
other end, but (with him,
who by deliberate delaies
& staies wearied *Hannibal*
and reestablished the rui-
nated estate of Rome)
amclando rem restituere, to
strengthen and enable my
weaknesse by a little staie:
that so (to passe the Poet
Virgil, Quātum veruē, &c.)
I may according to our Sa-
ui-

niours description of good
seed in good ground, by
taking deeper root, bring
forth better fruit; and ha-
uing according to the first,
and best course of nature,
an euening and a morning
for my daie, an euening
for contemplation, rest, &
repose, and a morning, for
labour, and exercise, I may
in the one, make my waxe,
and combe, and in the o-
ther, bring honie to the
hive, in the one, gather my
stubble, and in the other,
make vp my full tale of
bricke; in the one, by my
private meditations (as
Moses in the wildernesse)
learne to feed my flocke; in
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the other, beeing sent with
Moses, call the children of
Gods spirituall Israel from
the flesh-potts of Egypt;
their concupiscible bodies,
to the land which flowes
with milke, and hony; from
the bondage of their spi-
rituall Pharaoh, to the
glorious liberry of the sons
of God. And you, seeing
the fruits of my labours
(whome next God I euer
willingly remember, and
thankfully acknowledge,
both the planters, and wa-
terers thereof) may there-
by be induced to giue mee
your blessing, and there-
withall your hearty praiers
to almightie God, that it
will . . . D I . . . would

please him so to encrease in
mee his spirituall graces,
that I may still go forward
from grace to grace, and
from vertue to vertue, till I
become a perfect man in
Christ Iesus.



His



*His meditation vpon
on the Calling of the Mi-
nisterie at his first insti-
tution vnto it.*

I Know my vncleane
hands, O God, are not
fit to carrie thy Arke, or
touch those things that are
hallowed, and consecrate
vnto thee, my polluted
lippes most vnworthy to
take thy name into my
mouth. What am I that I
should speake vnto my
Lord, by prayer, from my
D 2 selfe,

His

selfe, and others, and yet
liue, much lesse speak from
my Lord, by his word, vn-
to others to make them
liue in thee? yet since it
hath pleased thee to call
mee, standing idle in the
market-place, and atten-
ding the vanities of this
world so early into the vin-
yard, it behooueth mee
to labour, and willingly to
beare the heate of the day,
and gladly (while the light
of the Gospel lasteth) to
doe the worke of my hea-
uently Father, the workes
of light. It is a burden, in-
deed, that I vndergoe, but
thine, O Christ, and there-
fore light, and easie; it is
a yoake,

a yoake, but thine, and therefore sweete. Much more blessed are thine, then the Seruants of *Salomon*, much more blessed, since in this Ministerie the heavenly Angels are their Seruants: not vnto vs, not vnto vs, Lord, but vnto thy name giue the glorie; thou art still the same gracious God, that shewest grace vnto the humble, and callest Publicans, and sinners, and poore silly soules (such as weare thy fishermen) vnto thee, because thou art able to get thee praise out of the mouthes of verie babes, and sucklings, and euen of stones

to raise thee vp children:
and with the follie of thine
to confound the wisdom
of the world, let my soule
therefore euer magnifie
thy holy name, because
thou hast raised mee out of
the dust to stand before
thee, and hast shewed mee
the light of thy counte-
nance, and let mine eyes
see thy saluation. To be
a seruant of Seruants was
once a curse, but to be a
seruant of one of thy ser-
uants, is one of the highest
blessings; thou thy selfe
beeing Lord of all, deig-
ning to serue thy Seruants,
washing their feete, and it
beeing an office wherein
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thy blessed Angels doe re-
ioyce. But howsoever it is
an honourable calling, yet
it is vnto thee a seruice,
and not vnto ease, or plea-
sure. Those that are in
Princes Courts may goe
in soft rayment, and liue at
their ease, but not so they
that serue in thy Courts, O
Lord. Thy selfe didst begin
thy preaching with a fast
of fourtie daies, and didst
enioyne to all that did fol-
low thee to leaue all earth-
ly pleasures, which toge-
ther with the world, they
were to forsake, & in stead
thereof to take vp thy
crosse, that so thy members
may be conformable vnto
D 4 their

their head. Men are all borne to labour, as a spark to flie vpwards, it is a curse that followed mans fall: but to labour in thy vineyard, is a blessing following mans repaying, and redemption to keepe and dresse thy Paradise, thy inclosed garden, as it was Adams charge, in the happie estate of his innocencie, so is it now the Ministers, after the happie restoring thereof. Thy vineyard late desolate, and the wild bore of the Forrest spoyled it; but thou hast new digged, planted, and hedged it, and built a Tower therein, and thou hast set it forth at a price

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price to thy Ministers to
be the Keepers thereof;
wherefore if it yeeld thee
not the fruit, or doe not
well entreate thy seruants,
or suffer it to grow wast,
they can looke for no other
but to be cast thence out of
thy paradise. Not without
a cause did thy seruants re-
ioyce that they were
thought worthy to suffer
for thy sake, and thy Mar-
tyrs gladly shed their blood
for the seed of thy Church,
and to water what thou
hadst planted. Thy first
grace to thy seruant *Paul*,
after thou hast chosen him
for a vessell of thine hon-
our, was to shew him what
great

great things he should suffer for thy sake, as thou hast done before for ours: but, alas, let vs doe what we can, or suffer whatsoever we are able for Christs sake, yea though we should laie downe our liues for him, or his sheepe, as hee for vs, and them, yet we are we but vnprofitable ser-
pents. Neuerthelesse as blessed were the pappes that gaue thee suck, so blessed also are those, whom thou hast made the Nour-
ces of thy Church to giue them meate in due season: blessed the wombe that bare thee, and so that which beares thy children:
the

the wombe indeed that
bare the Lord was deliue-
red without paine or la-
bour; but thy children
must be borne with la-
bour, and trauell, and the
Ministers are as it were
daily to trauaile in birth
with such as are begotten
by them vnto thee, but
they soone forget their tra-
uaile, and reioyce, so that
children be borne vnto
thee, and thou makest them
fruitfull, and takest away
the reproach of their bar-
rennesse.

I know, Lord, I am no
more able to doe the ser-
uice, then thou hast need
of

of my seruice, and yet since
it hath pleased thee, thogh
all-sufficient, and all-pow-
erfull of thy selfe, to vse
the weake things of this
world as thine instruments
thereby the more to mani-
fest thy power, able to
worke by the most vnlikely
meanes, I humbly, and
willingly yeeld my selfe (as
if I were ~~given~~ nowe in
~~thine~~ hands new to be fra-
med, and created) as clay
to the hands of the Potter,
to be made whatsoeuer
vessel, either of honour, or
dishonour, (yea though it
weare to be an Anathema)
to thy seruice. For now
that

that I haue ~~thy~~ my hand to
the plough for the tilling
of that good ground,
wherein the seed of thy
word is to be sowne, I may
not looke backe to *Sodome*,
to the world, whence thou
hast called mee, but wholly
intend the worke thou hast
set me to doe. Thy seruants
must know they are vnder
a Taskmaster (though a
righteous one, vnlike those
of Egypt) that will duely,
and daily exact their work
of them, and see that ha-
uing straw giuen them,
they make bricke for the
building of thy house, and
multiplie the Talents com-
mitted vnto them. And
now

now there is a woe for me;
if I preach not the Gospel
and that sincerely; nor
can I (vnlesse I will be
worse then *Baalim*) for a
world goe farther, then
thy holy word will war-
rant mee. Graunt, O Lord,
that my delight be wholly
in thy word, that I may
thinke alwaies I therein
heare thee speaking, and as
thy sheepe, knowing thy
voice, may follow the
sheapheard of my soule
whether soeuer hee call
mee.

O let not the booke of
thy holy word, I beseech
thee, be a sealed book vnto
mee, but thou that hast the
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key of David, the Lambe
that art onely found wor-
thie to open it, vnfold it,
and giue me an vnderstan-
ding heart, (which, aboue
all things, hauing vnderta-
ken so great a charge, I de-
sire with Salomon) that I
may be a right dispenser of
thy holy word, and go out
and in before thy people.
For I knowe, Lord, they
which will preach in thy
name, if thou send them
not, and assist them, are but
like those, who, without
authority from thee, would
cast out deuils in thy name,
which preuailed against
them: yea euen those whom
thou hast called, and set a
part

part to thy ministerie, if they do not wel, and abide in thee, and thou in them, the deuill will enter into them, as he did into Iudas, and make them the sonnes of perdition tenne times worse thē before. Giue me grace therefore first to direct mine owne wayes according to the dictat of thy holy Spirit, and word, that beginning with my selfe, and so speaking out of the treasure, and abundance of my heart, and knowing the things which belong to saluation, I may be blessed, if I doe them: let me first worke out myne owne saluation with feare, & trembling,

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bling, and so saue both my
selfe, and others, least o-
therwise I be beaten with
many stripes : First, O
Christ, make the vessel
newe, make me a new man,
and then put in new wine,
turne thou my water to
wine. And because thy Mi-
nisters are as the eies of thy
mysticall, and militarie bo-
die (for as thou art the
light of the, so they are the
light of the world) O let
there be no beames in their
eyes, who are to be eyes to
the blind; but make their
verie feete to shine as the
starres in the firmament,
make them conuert many
to righteousness, and bee-
ing

ing first guided by thee, the
bright morning starre, let
them become themselves
starres also (though shining
in the night, and with thy
beames) to guid, and direct
others to the house of the
Lord, that so hauing found
the Messias, they may, with
the wise men, noyse it a-
broad, and cause others, as
Philip did Nathaniel, to
come & see. O make them
lampes to burne alwaies
before thee in thy Temple,
willing euen to consume
themselves to give light
vnto thy house, and readie
beeing set on fire, as it were
in a burnt offering spend
themselves for thine, and
thy

thy Churches seruice; and
let me, the least of them all,
finde grace with my Lord,
to see my candle also ligh-
tened by the Father of
lights, and so set it in thy
Temple, not suffering it at
any time to be remooued
out of the Candlestick; but
in thy mercie as thou didst
encrease the widowes oile,
all the time of the famine;
so also increase thy grace in
my lampe, that it may, with
the wise virgins, be found
burning, and shining at the
comming forth of the
Bridegroom, and so I re-
ceiued into the rest of my
Master. Guide the Armie
of thy Ministers with thy
prin-

principall spirit, O Lord,
& lead them out of Egypt
with a stretched out arme,
that all the powers of dark-
nesse, bandied especially to
assault them, preuaile not
against them. It is Sathans
desire to grinde and win-
nowe them, to make the
watchmen of thy holy city
to sleepe, that so it may be
betraied. Out of his hatred
to thee, he seekes most to
persecute these, whome
thou hast set in thy stead,
that the light of thy Tem-
ple beeing extinguished,
and put out, and their
Candlesticks remooued, he
may walke himselfe in the
darke, and that their eies
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being darkened, the bodie
blinded, may fall into his
pits, and snares. Thou ther-
fore, O God, goe forth
with our Armies vnto bat-
tell, the cause is thine, set
bounds vnto the raging
sea, that it ouerflow not thy
holy Land.

VER And now, Lord, since I
am come into thy seruice,
and haue left all to followe
thee, let me neuer leave
thee to followe any other
thing. For as thou couldst
neuer haue chosen a worse
seruant, so shall I neuer find
so good a Master, or meet
with such a seruice, it bee-
ing fit onely, indeede, for
thy heavenly Angels: but
be-

because it hath pleased thee
(as that King) to set earthe
vessels among the golden
ones of thy Temple, there-
fore as euerie creature, e-
uen the filly worme doth
strive to doe the service, in
his kind, and order, so a-
mong the vnworthiest of
them, doe I present my
humble service vnto thee,
and knowing not what o-
ther thanks to render thee,
who hast made me fellow-
seruant with thy Angels,
(that are ministring spirits,
sent for the good of thy
choosen) I will euen render
thy grace vnto thy glorie,
and ioyfully yeeld vp my
selfe, and my soule, which
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thou hast so graciously accepted, vnto the hands of my faithful redeemer: there is nothing worthy to haue part with thee, nothing that vsurpe thy right in me, or robbe thee of thine honour. Though, O Lord, it is not I that doe, or can do thee seruice. It is thou, that seruest thy selfe by me, as by an instrument: I haue not so much as moouing of my selfe, it is thou that workest in me both the wil and the power. I am of my selfe but a iarring instrument, quite out of tune: it is thou that tunest me, and makest what soeuer musique, and harmonic is in

in mee, that so I, among
 the rest of the Levites,
 might with ioy, and mirth
 helpe to bring home thine
 Arke vnto Hierusalem, that
 is aboue. I have nothing
 that I can call properly
 mine owne, but my sinnes,
 weakenesse, and imperfe-
 ctions, and wretchednesse:
 whatsoeuer is else in mee
 more then these, is thine
 O God, of thy free gift, and
 grace, and therefore bound
 vnto thy seruice.



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*A meditation up-
on the first of the seauen
penitentiall Psalmes of
Dauid.*

* *

Psalm. 6. vers. 1.

*O Lord rebuke me not in
thine Indignation, neither
chastice mee in thy displea-
sure.*

*I Require not, O Lord,
that thou rebuke mee,
or chastice mee not at all:
it beeing the prerogatiue*

E I of

of thy children here in this world to be chastened, and punished for their finnes, whereas thou sufferest the wicked, without troubling, to heape vp wrath against the day of wrath, till they haue filled vp the measure of their iniquitie. My finnes, I know exact chastisement; onely I desire that thou correct mee in thy mercie, not in thine anger, as a sonne, not as a Bastard, with the correction of thy Israel, not with the plagues of Egypt, to amendment, not destruction, to the humbling, not the hardening of my heart, to my comfort, not confusion,

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tion: that thou reaching
out thy helping hand, as
thou didst to *Peter*, when
he was sinking, I be not o-
verwhelmed in the waters
of temptation, or as the
burning bush, or three
children, be not consumed
in the fire, and furnace of
affliction: but that they
may be to mee as the whale
to *Jonas*, not to swallow,
but to preserve, and to my
sinnefull soule as salt to
rained flesh, to keepe it
from putrefaction. Set
bounds, O Lord, to the
raging seas, that they o-
verflow not, and put thy
bridle, and hook into the
mouth of the beast, that it

deuoure not the heart of
the Turtle. If thou rebuke
in thy wrath, who can
beare it, if thine anger be
kindled, yea but a little,
who can stand before thee,
if thou but touch the
mountaines, must they not
smoake for it? The least
breath of thy displeasure
is able to blast all the beau-
tie of the world, and as a
word of thy mercie made
all, so a word of thine an-
ger is able to destroie all.
How glad would they be,
that beare the insupporta-
ble burthen of thine anger,
if in exchange thereof,
the mountaines would fall
vpon them, and the hills
couer

couer them. Oh how light
a load are the greatest
mountaines in comparison
of thy least heauie displea-
sure? At the day of thy
wrath the heauens shall be
rowled vp as a peece of
parchment, the starres fall
from the firmament, the
moone be turned into
blood, and the sunne dark-
ned: then, Lord, who am
I with whom thou shouldst
be angrie, or what is flesh
and blood, what seely man
that thou shouldest strue
with him? Turne the edge
of thy wrath, O Lord, a-
gainst those principalities,
and powers of darknesse,
that resist thee from vs

poore soules, that submit
 our earthen vessels euen
 to be broken in peeces by
 the Potter that made vs. O
 thou Lion of the Tribe of
 of Iudah, spare them that
 lie prostrate before thee,
 and pardon vs, if not thy
 punishment, yet thine an-
 ger: then if thou killest vs,
 we shall loue thee, and in
 death it selfe remember
 thee, in the pit gine thee
 thanks.

Vers. 2. *Haue mercie
 vpon me, Lord, for I am
 weake; O Lord heale me,
 for my bones are vexed.*

O God, whose mercie
 is thy greatest glorie,
 and

and whose glorie, and
power is most scene in
mans weaknesse, and frail-
tie (as wherein there is no
other power scene) let not
thy invincible strength
strine with so weake an ad-
versarie, as an arme of flesh;
wraastle not, O God, with
thy poore seruant (as with
Jacob) vnlesse (as vnto
him) thou chaunge his
name to Israel, and giue
him the blessing of preuai-
ling with God. For, O
Lord, thy yron rodde, if it,
as that of Moses, be turned
into a serpent, would soone
deuoure ours, and if our
earthen vessels should en-
counter with thine, stron-

get then brasse, how can they escape breaking, must not our weake ships, if, driven with the tempest of thine anger, they fall vpon that rocke of thine, be needs grinded into their owne elements of dust. Therefore be mercifull vnto mee, O Lord, because I am weake. The strong will arrogate the glorie to themselves, and say, by the strength of their owne arme they haue gotten themselves the victorie, but in shewing mercie to the weake, not vnto them, but vnto thy name thou giest glorie. For there are none so reprobate, but in
thy

thy mercie to the weake,
they will confesse that it is
the finger of the Lord. Let
not then the sun-shine of
thy grace go downe in thy
wrath, but refresh, and re-
leeue a pore Lazar, a weak
fainting soule, lying beg-
ging at the doore of thy
rich mercie, and desiring
to be satisfied but with the
crummes, that fall from thy
heavenly table, with the
least (if any little) of thy
graces. For thy least grace
(as those five loaves) is a-
ble to suffice thousands, as
thy least anger (if thy mer-
cie should not meete and
kisse it) were enough, as an
other deluge, to over-
whelme

whelme the whole world.
That is the two-edged
sword, that pierceth the
very bones, and divideth
vnto the marrow; so that
for selfe-guiltines, and hor-
rour therof, my very bones
are vexed, and euen that
small strength I had pow-
red out, as water, vpon the
ground. It is only the pow-
ring out of thy bowels of
compassion, that can ga-
ther me vp againe, onely
the soueraigne hand of thy
mercie, that can heale the
wounds, wherewith the se-
uerer hand of thy iustice
hath so deeply impierced
me.

Verf. 3.

Verſ. 3. *My ſoule is alſo
fore troubled, but Lord
how long wilt thou per-
miſſe?*

If thy lightning, O Lord,
I had onely ceaſed on my
bones, and had not paſt my
bodily ſheath, and entred
into my ſoule, my ſpirit (like
a faithfull companion)
ſhould haue giuen ſome
reſt to my earthly taberna-
cle, and helpe to heale my
infirmities: but a wounded
ſpirit in a bruised, and bro-
ken bodie, who can beare?
Thou haſt melted my very
ſoule within mee, the ve-
nime of thine arrowes hath
drunke vp my ſpirits: ſo
that

that now both my bodie
is vexed, because my soule
hides it selfe from his com-
fort, and because thou hi-
dest thy face, my soule is
troubled. And in what
waters doth that *Behemoth*
delight to drinke, but in
such as are most troubled,
who nowe (like a cunning
fisher) hath laid his baits,
and hooks in enery part of
my soule, while I in these
troubled waters am nota-
ble to discerne or discover
them; but since thou hast
sent thine Angel, O Lord,
(as into the poole of *Bethes-
da*) to trouble the waters,
and they are gone ouer my
soules; and my bodie (with
Io-

Jonas) is cast into the tempest, O let me come out in thy good time, whole, and recured of all my infirmities, let the tempest of thine anger be at length appeased. How long shall my sacrificed soule vnder this altar of flesh, wherein it hath been so long crucified, cry vnto thee; how long Lord holy, and true, before thou wilt heare the voice and avenge the cause of our martyred spirits, iustly complaining against the men of the earth, our earthly members? Thine answer is, but for a little season: but euen a little time, O Lord, semeth long without thee, and

and as a thousand yeares
is but a day with thee, so a
day is as a thousand yeares
without thee. But is this a
question for me, who can
make no ende of sinning,
to aske, when thou wilt be
pleased to make an ende of
thy punishment? May not
thy answer be to me iustly
the same with that of Iehu
to sinfull Ahabs morion of
peace: what hast thou to
doe with peace, as long as
the iniquities of Iesabel,
nay farre worse, remaine in
thee? True Lord, if thou
still looke on me with the
eie of thy iustice, (which is
as those eies which kill,
what they behold) I knowe
thou

thou must needes still punish me, since the bow, and sword of thy iustice neuer depart emptie from the battells of the Lord against sinne, and sinners: but thou hast two eies, O God, one of Iustice, another of Mercie: O let thine eie of Iustice looke vpon the merits of thy Sonne, an object able to delight euen that iust eie: but bend thine eie of mercie vpon the miseries of thy seruant, that so when thy iustice hath seene my miseries made his, his merits by thy mercie, maie be made mine.

Vers. 4. *Turne thee, O
Lord,*

*Lord, and deliuer my
soule, O saue me for thy
mercie sake.*

IF thou but turne thee,
O Lord, and looke gra-
tiously out of heauen vpon
me, the powers of darke-
nesse, with the shadowes of
death, will at thy first sight,
as at the daie breaking flie
all away: but because I tur-
ned from thee with my Fa-
ther the first Adam by
pride, and returned not
vnto thee by humility with
thy Sonne, the second A-
dam, but would needes
leauie Ierusalem to goe to
Iericho, therefore am I fal-
len among theeues, who
haue

haue spoiled and wounded
me, leauing me nothing
but a careles bodie, and a
carelesse soule, that sending
out perpetuall streames,
and issues of blood, readie
presently to die: this not
knowing, but denying thee
his Maker, by whome one-
ly it is able to liue. O if thou
wouldst but turn aside with
the mercifull *Samaritan*, or
turne backe, as to the wo-
man diseased with a fluxe of
blood, or turne thine eie
onely vpon me, as vpon
Peter, my wounds should
be washed, the issues of
blood stopped, and my de-
niall pardoned. Turne thee
therefore, and remember
Dauids

Dauids troubles, O Lord.
Shall the hand of little Da-
uid, O thou most mightie,
if a ravenous beare breake
into his flocke, and steale
awaie a sheepe, or if a roa-
ring Lion fallie out of his
denne, and rent awaie a
lambe from him, be able to
deliuer them both from the
mouth of the beare, and the
pawc of the Lion; and shalt
not thou be much more a-
ble to rescue the sheepe of
thy fold, and lambs of thy
flocke? Or is that wild beast
of the wood, or that roa-
ring lion, that going about
hath long sought, and now,
while thy face is turned a-
way, hath found whome to
de-

deuoure (euen my disinai-
ed soule) able to make grea-
ter resistance against thee,
then those against David?
Or was his Flocke dearer
to him, the thing is to thee?
Or can David become
more mercifull, then his
God? Or, if thou be that
gracious God of whom Da-
uid hath so often sung, that
Thy mercie endureth for euer,
thy mercie endureth for euer,
is thy mercie come now
utterly to an end, or hast
thou forgotten to be gra-
tious, and shut vp thy bow-
ells of compassion for euer
and euer? Or what is it, is
my sinne greater then it
can be forgiven, that so my
wic-

wickednesse should exceed
thy goodnesse? No, no,
none of these. If *David*
deliuered his lambe from
the pawe of the beare,
thou deliueredst *David* fro
the pawe of the Lion: if
he loued his flocke, by
which he liued, sure thou
must needs loue thine for
whom thou diedst; nor is
it likely, that thou hast shut
vp thy bowells of compas-
sion, since thou hast ope-
ned so large an entrance
for vs in the side of thy
Sonne, wherein all thy ten-
der bowells of compassion
are laied vp: and how can
our sinnes be aboue thy
mercie, when thy mercie
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is aboue all thy workes, and
and thy workes aboue all
others workes, nay when
our wickedst worke hath
something good in it, bee-
ing an action, and so done
by thy vertue, but thy least
goodnesse hath in it not
the least euill, beeing, like
the Author, ful of perfecti-
on. Turne thee therefore,
O Lord, and deliuer my
soule, O saue me for thy
mercies sake.

*Vers. 5. For in death no
man will remember thee,
and who will giue thee
thanks in the pit?*

THou, O God, art the
liuing God, the God
of

of the Liuing, and of the
Land of the liuing. While
we liue, we are bound to
remember thee, & though
we are worthie to die, yet
death is not worthy to take
away the remembrance of
thee. Thy glorie, and praise
ought to be eternal, as thou
art. Let them not perishe
then, O Lord, whom thou
hast created vnto that end,
the most excellent ende of
all things created. How
fewe such swans are there,
O God, who sing vnto thee
in their death, and perish-
ing how fewe that will re-
member thee, with *Jonas*,
in the bellie of the whale,
or with Ioseph in the pit,
or with

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with *Daniel* in the lions den?
who will not rather with
Ezechiab mourne, whē they
are to goe downe into the
pit, and with *Job*, beeing
cast downe, curse the day
of their birth, and shewe
themselues almost forget-
full of all thy benefits; so
farre will they be from gi-
uing of thanks. In the pit
there is mourning, and
howling, and gnashing of
teeth, but the voice of the
Turtle, and the singing of
birds is not heard there,
the ioyfull shout of a King
is not heard among them.
It belongeth vnto the Fol-
lowers of the Lambe, in
that euerlasting Sabbath,
and

and Iubile to sing perpetu-
all *halleluias*, and to cast
downe their crownes be-
fore thy throne, and to giue
thanks, glory, and honour
vnto him that sitteth ther-
upon: and yet it belongeth
vnto vs also, O Lord, in
what measure, and propor-
tion we are able, to doe
thy will on earth, euen as
well, though not so well as
it is done in heauen. O let
not *Isaac* onely, but euen
Ismael liue in thy sight: let
vs sinners also liue, and not
goe downe altogether in-
to the chambers of death;
not because we are worthy
but to glorifie thy holy
name. For the confession
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of Sinners, as of thine enemies, is most glorious.

*Vers. 6. I am wearie of
my groanings, every
night wash I my bed, and
water my couch with
teares.*

DId holy David, a man
after Gods owne
heart, feele the hand of
him, whose heart he so wel
pleased, so angrie with
him, that euen in the night
season, when others eyes
quietly reposed them-
selues, his flowed so abun-
dantly with teares, as if he
would haue washed both

F r his

his eies, and bed, (the places where his Adulterie beganne, and ended) from the defilement of his sin? Oh then why should I be wearie of my groanings? For what teares will serue to wash out my Leopard spots, or cleanse my *Ethiopian* hew? If I had a fountaine running in my head, with *Jeremie*, to make vp lamentations, yet weare it all too little; but I, as if the verie fountaine were dried vp, am become harder then the rocke in the wilderness stricken with *Moses* rod: for that gushed out with abundance of waters, whereas I shed no teares

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teares when the Lord stri-
keth. Thy seruant, O Lord,
is a suiter for euerie plant,
which thy heavenly Fa-
ther planteth, because it
shall neuer be rooted vp a-
gaine: but let all thy plants
O God, be watered with
the teares of repentance,
and then they will be fruit-
full indeed, and bring forth
euē an hundred folde.
They are the most accep-
table drinke-offering vnto
thee, and more pleasing
then if riuers of oyle
were powred out before
thee. These doe, as it were
anew baptise vs in Christ
Iesus, and wash away the
filth of our flesh, as the wa-

ers of *Jordan* did *Naamans* leprosie, or as those waters of *Bethesda*, which, when they were troubled, every one knew there was an Angel in them, and that some cure should presently be wrought. No water so precious, and of such vertue, as teares distilling from a repenting heart; it holdeth the next place to the water of life, and is as the water powred out vpon *Elias* sacrifice, which was consumed with fire from heauen, or as a heauenly dewe retourning thither from whence it fell, and falling downe againe in showers of grace, and mercie.

cie. To other men, and in other causes, teares are like the bitter waters of *Marrab*, but when the children of *Israel*, Gods children drinke thereof, they are streight-waies made sweet, and pleasant. For what if they now sowe in teares, they shall hereafter reape in ioy, and the eyes of the Spouse, that are nowe as doves eies, ouer the riuers of water, euer mourning and weeping, shall hereafter, when all teares shall be wiped away from them, instead thereof, be filled with laughter, & anointed with the oile of gladnesse aboue all others. How oft is it

mentioned that the teares
 of the godly come vp to
 the Lord, beeing onely
 their propertie, whereas al
 other teares doe descend,
 naturally to moue vpwards
 towards heauen. And in-
 dede though the heauens
 be as molten brasse, these
 smuch more powerfull thē
 the droppes of raine, whose
 often fall, doth hollowe, &
 peltre the hardest stones,
 would supple, and mollifie
 them. We haue in com-
 mon calamities they moue
 the most obdurate heart to
 pittie, yea euen to a sym-
 pathie in our sorrowes, and
 one enemie forgiues ano-
 ther, and relents, if hee see

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it with teares: much more will they mooue the Lord to mercie, who stiles himselfe the God of pitie and compassion. Wherefore Christ professeth himselfe wounded, and ouercome with the eies of his spouse. No water, but the teares of repentance is of force to quench the fierie darts of Sathan, and put out the flames of Hell kindled against vs. Therefore I will be no more weary of my groanings, but euery night will vvashe my bed, and vwater my couch vvith my teares.

Vers. 7. *My beautie is*
F 4 *gone*

*gone for verie trouble,
and worne away, be-
cause of mine enemies.*

ALl worldly beautie,
alas, is nothing else
but vanitie; what more
goodly then that of the
Lillie of the field? (*Salomon*
is not so glorious) yet
how soone it vadeth, and
perisheth? but, alas, the
losse of this outward beau-
tie were nothing, though
the sunne looke vpon mee
in the heate of affliction,
while I keepe thy vine-
yard, I may be blacke, but
comely: but my losse is of
that inward beautie, wher-
with thy Spouse, the faith-
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full soule, is all glorious
within. I know, Lord, thou
hadst once new made mee
after the image of thy di-
vine beautie, which all the
beautie of the world can-
not so much as shadow,
but I haue fallen, and defa-
ced it, that now it cannot
be knowne whose image,
and superscription it is:
and now that the beautie
of my flourishing is gone,
what remaineth, but the
old man, full of the wrin-
kles, and furrowes, and
frosts of Winter, so ex-
ceedingly deformed, and
so great a malefactor, that
it is time for him now to
die, and I may with iustice
crie,

Ecc. 12.

crie, Crucifie him. In this is the description of the naturall old man rightly verified in a spirituall sence. The Sunne of righteousness is darkned in him, and the clouds returne after the raine, one sinne after an other, one miserie after an other: the keepers of the house tremble, the strong men bowe, and they waxe darke that look out of the windowes: faith is weake, hope fainteth, and charitie faileth. O graunt, O Lord, that as the Eagle reneweth her youth, I may cast off this old man, and put on the new *Iesus Christ*, thine, and thy Churches wel-

welbeloued, whose counte-
 nance is all white, and ruddie,
 the fairest of ten thousand,
 so exceeding aspectable,
 that it is able to change
 this vile body, whose beautie
 is quite gone, and worn
 away, and make it like his
 glorious bodie,

*Verf. 8. I have cryed from mine
 affliction, and thou hast heard
 me, and hast heard the voice of my
 weeping.*

BEhold here how the
 Lord after his whirle-
 winde that tore all the
 mountains of pride in me,
 and burst in sunder my
 heart

heart of rocke, commeth
at length in the still, and
soft voice. The Lord hath
wounded, but loe he bind-
eth vp againe, hee hath
brought vnto the graue, &
loe hee bringeth backe a-
gaine. For whē my tongue
failed, I spake vnto him in
the silence of my soule, and
when my soule fainted,
mine eies flowed out with
teares to speake vnto him,
and loe he hath answered
the request of my heart, &
heard the voice of my wee-
ping. Now therefore since
the Lord deigneth to come
vnto me in his mercie, and
build vp my ruines, and
dwell with mee againe,
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what haue I to do with my
olde companions the wor-
kers of iniquitie, shall they,
and my God keepe toge-
ther? or shall I entertaine
my Soueraigne Lord with
such household seruāts? no,
they shal not enter into my
house, or come within my
roofe. Nowe the Sunne
is risen, it is time these
shadowes were parted a-
way. For neither can thy
light dwell with darkenes,
nor their works of darknes
abide the triall of thy light.
Therefore away from me,
both all ye workers, and all
yee workers of vanitie. I
knowe, Lord, there will be
a hard parting between my
olde

olde pleasures, and my old heart: the syrens will sing many a sweete song, and cast many a faire looke, and weepe many a false teare, before they will part with me: but it is no matter what the Harlots doe, since thou hast heard the voice of my weeping, I haue nothing to doe with the voice of theirs; since my voice vttered in the bitterness of my heart, was so well accepted of thee, nothing shall henceforth pleasure me, but such bitter songs, wherewith they are little acquainted: & though I cannot cast out these lebusites, but they will still dwell

dwell with me, yet, thorough thy grace, I will keepe them in subiection, and if they grow insolent in my bodie, the temple of thy holy Spirit, I wil weep for their finnes, and so, crying daily vnto thee with teares for pardon, wil make them serue me, at the least, to draw water for the house of the Lord. O that I could make an integrall separation of my self from them, and might not carrie my greatest enemies in my bosome so neere my heart, the lusts of it; but, instead of that fountaine of death, be ioyned vnto the Fountaine of life, Christ
Ic-

Iesus, in whome there is so vnseparable an vnion betweene God, and man, that neither death, nor hell, nor the strongest things of this world (weake vnto thee) much less: the weakest, the vanities thereof, can euer be able to separate vs from thee.

Verf. 9. The Lord hath heard my petition: The Lord will receiue my prayer.

IT is a great grace of thee, O my Lord, to suffer dust, and ashes to speake vnto thee, but it is as common with thee, as it is great.

great. For thou sufferest many to say vnto thee, Lord, Lord, whome neuer- thelesse thou knowest not. It is a greater therefore that when we call vpon thee in the time of trouble thou wilt heare vs: and yet this also may seeme to be not so singular a mercie: for whatsoeuer is spoken, shall not he that made the eare, heare it? but so to heare our praiers, as to receiue, and grant them, and then to heare the crie of our petitions, when the lowder crie of our sinnes would drown their voice, this is a goodnes as neere vnto thy nature, as it is far from

from our desert. O how vnlike are thy eares, that are alwaies open to the request of the poore, and needie, to those of the deaf Adder, that old Serpent, that stoppes his eares, and is inexorable, charme the charmer neuer so sweete? how vnlike to vs, O Lord, that (hauing eares) yet whe thou callest for our obedience, haue none to heare thee, where contrariwise, thou (hauing none) when we call to thee, inclinest thine eares to heare vs. But certainly, O Lord, it is impossible that thy iust eares should heare the prayers of such as we are: for we know

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God heareth not sinners. True Lord: and therefore thou hast got thee new cares, and least we should thinke these like thy other, hast set them euen vpon our Head *Iesus Christ:* with them thou hearest vs if we speak vnto thee, and our words passing through his mouth (as how can we speak vnto thee, but by our head) are set on fire by that Golden censor, and, like holy incense, make a sweet fanour vpon thine Altar. So that henceforth though our workes be all, like our selues, wicked, though our rough hands be the hands of *Eliu*, yet our voice is

Ia-

Jacobs voice, and wee
haue got the apparrell of
our eldest brother *Eſau*,
and therefore we know
that thou wilt bleſſe vs,
we are ſure thou wilt heare
vs, and ſpare vs, though
more ſinnefull, then euer
Sodome was. What though
Abraham, *Moses* and *Elias*
were now liuing, and pray-
ed for vs, we are ſure thou
wouldſt much leſſe heare
them for vs, then for their,
and thine owne people of
the Iewes : yet thou haſt
heard him for vs, and with-
out conditioning, as with
Abraham, for the ſparing of
Sodome, if fifty, twentie,
or ten iuſt men were found
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therein, hast spared vs all
onely for one iust mans
sake. In him therefore,
with boldnesse, doe all thy
Saints offer vp their gol-
den vyals of odours, their
prayers, before thee. For
hee onely is worthy to
make our prayers well-
pleasing vnto thee, in
whom only thou art well
pleased.

*Verf. 10. All mine ene-
mies shall be confounded
and sore vexed, they
shall be turned backe
and put to shame sud-
dainely.*

BEhold the bountie,
and seueritie of Gods
se-

seueritie towards mine
enemies, that haue fallen;
bowntie towards mee, that
when I, and they stood be-
fore thine Altar, as the
two Goats, one of vs to be
sacrificed, to appease thy
wrath, and as *Jonas* with
the Marriners, in the tem-
pest of thine anger, one of
vs to be cast out, hast plea-
sed to let the lot of the
scape-goate, fall on mee,
and to make them the sin-
offring. Nor weart thou
content, O Lord, to repaie
mee good for euill, that
rendered thee euill for
good, but after thou hadst
pardoned me thou wouldst
not pardon mine enemies,

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as though thou hatest thy
childrens enemies more
then thine owne, and lo-
uest them better then thy
selfe: giving thy selfe for
them when they were
thine enemies, and when
we, for want of spirituall
senses, had no sence of our
spirituall wants, then re-
deeming vs: but con-
founding, and sore vexing,
and suddainly turning
backe, and putting to a per-
petuall shame those that
hate vs, and not vs, that
hated thee. Now, Lord,
taught by thy example,
that art so good to thine
enemies, and hauing thine
owne word for it, I cannot
but

but loue mine enemies;
and pray for them, that
curse mee. If it be a fault,
or a folly (as the world
esteemes it) thou hast
taught it mee, and I would
willingly erre with thee
my God; it is inough for
the Disciple to be as his
Master is. But yet there
are some of mine enemies,
I confesse, that made mee
first an enemy vnto thee,
O Lord, whom I hate with
a perfect hatred, who are
growne now so ill, as they
are past my prayers, and
haue gone further then thy
mercie will follow them,
euen into the gates, and
mouth of hell, that gap't so

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here mies, mee thee,
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nthy hem, and p'tso
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wide to deuoure me, with
thē. O let the sword of thy
Iustice be drunkē vvith the
slaughter of these great, &
arch-enemies of thy inno-
cent, & little flock, & blessed
be my Lord for carrying a-
way, like Samson, the gates
of hel, that they should not
preuaile ouer mee, and so
leading my captiuitie cap-
tiue, and casting my soules
enemies into the pit they
had prepared for me. Ma-
ny farre greater statres, and
fairer lights, then, I O God,
hath the taile of that dra-
gon drawne downe after
him from heauen, & hadst
not thou (to vvhom onely
the same belongeth) taken
G l my

my cause into thine ovne hand, I had also been vvin-
 novved, & caried like dust,
 and chaffe before the wind.
 Therefore, as thou hast
 broken these mine enemies
 in peices, so also scatter
 them, that the peices of
 the mangled Serpent may
 neuer come together a-
 gaine. O let not the deadly
 vvound of the head of the
 beast be healed, to make
 vvatre against thy Saints,
 and against the Lambe for
 euer.



Hu



His daily Sacrifice.

HOW commeth it to
 passe, O Lord, that
 thou art so mindefull of
 man, man beeing so forget-
 full of thee? Sure but that
 mercie is essentiall vnto
 thee, and thou canst as
 soone forget to bee, as
 forget to bee gracious,
 it were impossible but such
 a man of sinnes and sor-
 rowes, as I am, rather a
 vvorme, and no man, or
 more truly dust, and ashes,
 and none of all thy liuing
 creatures, nothing, indeed,

G 2 but

His

but a verie bundle of vanitie, vanitie of vanities, should dispaire of pardon, and thinke my finnes greater then they could be forgiven. I that haue seconded the first fall of man vvith so many fallings from thy grace, (and if that one were so powerfull to condemnheall, ah what are so many to conuince one) I that haue as often denyed thee in my deeds, as I haue sinned, and that not thrice, not seuen times, but seauenty seauen times in a day. I that haue so often when thou hast by thy graces come in and lodged with me, for a vile price of base
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treasures betraied thee, I
that whereas I should haue
mortified the old man, and
crucified the lusts thereof,
so oft haue grieved thy
good spirit, and crucified
the Lord of life within me,
and so buried, and sealed
him vp in an obdurate, and
stonie heart, that it must
be a great worke of thy
power, and mercie to rise
again in me, and rowle a-
way the stone: I that haue
thus filled vp my measure
of iniquitie with *Sado*, how
dare I with *Abraham*, so often
mooue the Lord for mer-
cie: I that haue so often re-
belled, how can I hope to
be receiued again to grace,

G. 3 and

and pardon: I that haue no
other plea, but guiltie, how
dare I importune the iust
iudge, vnlesse, as that wo-
man did the vniust iudge,
for iustice. Hath my best
seruice vnto thee been bet-
ter then theirs, who kneeling,
& saluting thee, haile king
of the Iewes, yet crucified
thee? wherein haue my
prayers, and teares been
better then those, of the
hypoeritall Pharisees, one-
ly seeming for a time, and
so full of sinne, that when I
haue praied for forgiveness,
I had neede pray again for
forgiveness of my prayers.
Ah my wretched soule
mocke not thy Saviour
any longer with thy knee-

ling, and prayers, like those
soldiers that crucified him;
thou hast gone alreadie
further then *Judas*, not
onely betraying him, but
beeing (which he denied to
be) guiltie of the shedding
of his innocent blood; think
with thy selfe, how oft thou
hast griued his holy spirit,
turning the grace thereof
into wantonnes: how oft
thou hast, when he of this
mercie had healed thee,
presently fallen into a re-
laps far worse then thy for-
mer disease; how oft thou
hast walowed thy self again
in the mire, when hee had
washt not thy feete onely,
but thy head, and bands al-
so,

so; how oft, when thy
heavenly Physition had
purged thee, returned to
thy vomit. And now,
Lord, with what figleaves
shall I couer the shame of
my sinne, since I know
thou hast cursed the fig-
tree, that bore leaues only?
Oh tell mee how with the
Prodigall shall I returne to
my Father? or if I doe re-
turne, say, hast thou any
more kisses, and embraces
left, for such a riotous
Sonne? If the mountaines,
which yet offended not,
did tremble, and melt a-
way at thy presence, and if
euen thy holiest Saints at
thy presence fell downe to
the ground almost for dead,

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troubled, and amazed, saying, surely they should die, because they had seene the Lord, if the Cherubins, that stand alwaie before thee, couer their faces, looking but vpon thy Mercie-seate, O with what face shall a guiltie soule come before thee, when it appeares before thy seate of iustice? Haue I not reason to hate my sinnes, that are able to make the sight of thee, which is so amiable, and beatificall, and to thy happie seruants a vision wherein their whole felicitie consists, so full of horror to mee? O how the verie thought thereof confounds mee, and, as if now,

like *Balthazar*, I sawe the
handwriting against mee,
makes mee tremble, and
stand amazed, smiting my
knees one against another,
what can I say for my selfe,
or what can I doe? what
sinne-offring, what peace-
offering shall I bring to
make attonement with
the Lord? what Moses,
or Aaron haue I to stand
betweene Gods destroy-
ing Angel, and mee?
whom haue I to make in-
tercession for mee? I dare
not approach to my Sau-
our, whom my sinnes may
iustly make of a meeke
Lambe, an enraged Lion
vnto mee, I see no other
but a two-edged sword

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proceed out of his mouth
for my destruction, and
methinkes hee is a proui-
ding whips to scourge me
out of his Temple, retur-
ning those stripes, those
thornes, those wounds vp-
on mee, which he hath vn-
worthily borne for mee,
denying any more to beare
my crosse: so that now
though I crie vnto him
Lord, Lord, he will not
know mee, nor suffer mee
any more to haue a part in
the Sonne of *Israhel*. Since
therefore thy sword is
drawne, O Lord, against
mee, what can I doe but
laie downe my necke, and
submit my selfe to the
stroke of that Axe, that

cutteth downe all vnfruitfull, and ill-fruitfull Trees. For if euen the death of a sinner, and ruine of a wretched soule please thee, and may any way satisfie thy Iustice (as indeed it cannot, for thou delightest not in the death of a sinner) oh how willingly should I cast away my selfe, with *Jonas*, to accalme the tempest of thine anger against mee: but, alas, it is not my sacrifice can expiate my sins. It were a good fruit of my bodie, if it might be offered for the sin of my soule: but how can that satisfie for sinne, which it selfe is most sinnefull? O no, I confesse, O Lord, that I

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haue no other sinne-offering but my repentance left, nor other burnt-offering then an aggriued heart, nor other drink-offering then teares, nor other incense then my sighes, nor other propitiation, or Priest, and Mediatour then thy selfe, O Christ. Thou art our King to protect vs, our Prophet to teach vs, our Priest to make an atonement for vs, and thou hast promised to make vs also Kings, Priests, and Prophets vnto thy Father; but such is my vnworthinesse, O Lord, that often when I would take vpon mee the Priests office, and offer my prayers (as thou

hast taught mee) vnto my Father, which is in heauen, for pardon, that I am quite confounded, and haue nothing at all to say for my selfe, and though I knowe thou art able to cure my dumbnesse, yet it is safer for mee to heare thee open thy mouth to thy Father for mercie, then let my mouth be opened to crie for vengeance against my selfe. For I, more vn-naturall then Caine, haue slaine; not my yonger brother, but my selfe, nor my selfe only, but my elder brother, & therefore my blood cannot but, with *Abels*, crie to heauen for vengeance against him, that spilt it: but

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when I listen what the crie
of thy blood, my elder
brother, is, whom my sinne
hath slaine, O how much
better things doe I heare it
speake, then the blood of
Abel, Father forgive him: be-
sides, if I speake for my
selfe; my words are like the
winde, that passe away, and
goe I know not whither,
but most likely with my
seife into the Land where
all things are forgotten:
but thine are like thine
owne essence, O Lord, who
art the eternall word, such
as heauen, and earth may
sooner passe away, the one
tittle of the. Do thou ther-
fore, O gracious Sauour,
speake, and mediat for me;

let the many wounds inflicted on thee for my sinnes be as so many mouthes to craue mercie for me: O let thy blood, as when thou wert wounded it fel on the base earth, be distilled also by the grace, and merit thereof vpon me a vile, and vnworthy sinner; how happy were I if, as thou madest *Adam* of red earth, so thou hadst made me of that fruitfull red ground which thou vouchsafedst to water with thine owne blood. Let thy stripes, O Christ, goe for the many stripes wherewith I, as an euill seruant, deserue to be beaten, thy death for that eternall death my sinnes

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haue as their hire deserued,
and thy descent into hell
for mine to free me from
thence. Indeepe if thou
wert, as man is, prone to
anger, nay were thine an-
ger kindled but a little, and
were not thy mercy rather
as farre aboue mans rea-
son, as his merit, how long
since had I perished from
the land of the living? If
I looke vpon my sinnes,
me thinks I should alwaies
see thee before me (as thine
Angel in the way of Baa-
lim) with the sword of thy
iustice drawne against me,
vpon which (as mad men
doe vpon weapons) my
sinnes make mee wilfully
to runne, and I seeme to my

selfe to lie (as *Isaac*) vnder
thy sword for sacrifice, still
expecting when thou
shouldst come by mee in
the whirlewindes, earth-
quakes, and tempests of thy
iudgements: yet to see,
how thou (that no man
might denie it to proceed
only of grace, and not of
merit) chusest rather to
come in the still, and soft
voice of thy mercies euen
vnto vs sinners, & wilt that
thy holy spirit (the spirit of
meeknes) come down ra-
ther in the forme of a doue,
without gal, thē of a consu-
ming fire vnto vs. How far
art thou from desiring the
death of a sinner, that whē
we were both branch, and

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readie to be sacrificed, and
made a sinne offering, didst
prouide thy selfe a Lambe,
(yea thy selfe the Lambe) to
saue vs, and to set vs free.
How readie art thou to
snatch the perishing brand
out of the fire, how soone
entreated to forbear, and
spare the fruitlesse figtree,
not doing that vnto the dry
tree, which thou hast done
vnto the greene? O see if e-
uer there were loue like
thy loue! thy loue and mer-
cie, as thy selfe, transcen-
ding all. If euer thou re-
pentest, it is of thine anger,
not of thy mercie, if euer
thou hearest not our pray-

selfe to lie (as *Isaac*) vnder
thy sword for sacrifice, still
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thy loue! thy loue and mer-
cie, as thy selfe, transcen-
ding all. If euer thou re-
pentest, it is of thine anger,
not of thy mercie, if euer
thou hearest not our pray-

ers, it is because they tend
to our owne hurt, if thou
hidest thy face, it is that we
might seeke thee, and if thou
fliest frō vs, that we might
follow after thee more ea-
gerly: if thy iustice take ven-
geance, it shall bee onely
vpon those that hate thee,
and in thē, but to the fourth
generation, but if thy mer-
cie begin to shewe it selfe,
it will content it selfe with
no lesse then a thousand ge-
nerations. O thou immor-
tall goodnes, and beauty of
heauen, draw me vnto thee
with the bands of thy loue,
and with the same cordes
bind me, that I breake not
from thee, let me be ward
vnto the King of heauen, &

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thy grace be my Guardian.
Then shal mine inheritāce,
and my lines fall vnto mee
in a faire Land, euen in the
vineyard, and Paradise of
my God, whereof though
the first could not, yet the
second *Adam* with his
blood (as *Naboth*) hath
kept possession, out of
which neither the serpent,
nor all the powers of dark-
nes shal be euer able to ex-
pell me, so thou onely but
suffer the weak hand of my
faith to lay hold on thy
crosse, and to eate of the
fruit of that tree of life. For
if thou be with me, I shall
be safe, death shall haue no
sting, sinne no poyson, hell
no victorie. For thou hast

ouercome all the power of
hell, and death, not for
thy selfe, ouer whome it
could haue no power, but
for vs, whose weakenesse
could make no resistance;
but if thou absent thy selfe,
though but for a while, my
weake faith which had the
boldnes to cast me out vpon
the sea of thy mercie,
that so, with *Peter*, I might
meete thee walking vpon
the waters, will neuer haue
the courage, if it see the
wauies rise, to vphold it selfe.
Lord stretch out thy hand,
and saue me from sinking,
and so henceforth binde
the sacrifice with cords vnto
the Altar, fasten me vnto
thy crosse, O Christ, and

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spread thy selfe in thy merits, and mercies (as Elias) vpon me, that I may recover life, and though out of due season be borne vnto thee. O graunt me any one of the menest places of the many mansions of thy Fathers house, and when Israel, thy chosen children, and thy invited Ghests set with thee, at thy great marriage feast, and many come from East to West to set with *Abraham* in thy kingdom: when thy seruants are placed, may but I take the lowest place at thy table, & so when thou hast fedde thousands behold thee breaking vnto me, but of thy broken bread; or but

be suffered to gather vp
the crummes vnder that
heavenly table, and my
hungrie and thirstie soule
satisfied, with that angeli-
call Manna, & made drunk
with the pleasures of thy
house, shall neuer hunger,
or thirst more. In the mean
time, while I dwell in this
corruptible Tabernacle, O
let that grace of thine
which shines vpon thy
worthier Seruants (if any
worthy vnder whose rooſe
thou shouldst come) as
thou viſiteſt other Publi-
cans, and ſinners turne in
vnto thy Seruants house,
and dine with him.

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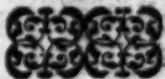
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THE
YOUNG ^{vjj}
DIVINES APOLO-

GIE *for his continuance*
in the Vniuersitie,
with

17. 8. 17

Certaine Medita-
tions, written by NATHA-
NIEL POWNOLL, late
Student of Christ-church
in Oxford.



Printed by CANTRELL
LEGGE Printer to the Vni-
uersitie of Cambridge.

1612.

And are to be sold in Pauls Church-yard
by MATTHEW LOWMESE the
signe of the Bishops head.

71 An Apologie for young
please him so to encrease in
mee his spiritualll graces,
that I may still go forward
from grace to grace , and
from vertue to vertue, till I
become a perfect man in
Christ Iesus.



His



*His meditation vpon
on the Calling of the Mi-
nisterie at his first insti-
tution vnto it.*



I Know my vncleane
hands; O God, are not
fit to carrie thy Arke, or
touch those things that are
hallowed, and consecrate
vnto thee, my polluted
lippes most vnworthy to
take thy name into my
mouth. What am I, that I
should speake vnto my
Lord, by prayer, from my
D a selfe,

selfe, and others, and yet
liue, much lesse speak from
my Lord, by his word, vn-
to others to make them
liue in thee? yet since it
hath pleased thee to call
mee, standing idle in the
market-place, and atten-
ding the vanities of this
world so early into the vin-
yard, it behooueth mee
to labour, and willingly to
beare the heate of the day,
and gladly (while the light
of the Gospel lasteth) to
doe the worke of my hea-
uenly Father, the workes
of light. It is a burden, in-
deed, that I vndergoe, but
thine, O Christ, and there-
fore light, and easie; it is
a yoake,

a yoke, but thine, and therefore sweete. Much more blessed are thine, then the Seruants of *Salomon*, much more blessed, since in this Ministerie the heavenly Angels are their Seruants: not vnto vs, not vnto vs, Lord, but vnto thy name giue the glorie; thou art still the same gracious God, that shewest grace vnto the humble, and callest Publicans; and sinners, and poore silly soules (such as weare thy fishermen) vnto thee, because thou art able to get thee praise out of the mouthes of verie babes, and sucklings, and euen of stones

to raise thee vp children :
and with the follie of thine
to confound the wisdom
of the world, let my soule
therefore euer magnifie
thy holy name, because
thou hast raised mee out of
the dust to stand before
thee, and hast shewed mee
the light of thy counte-
nance, and let mine eyes
see thy saluation. To be
a seruant of Seruants was
once a curse, but to be a
seruant of one of thy ser-
uants, is one of the highest
blessings; thou thy selfe
beeing Lord of all, deig-
ning to serue thy Seruants,
washing their feete, and it
beeing an office wherein
thy

thy blessed Angels doe re-
ioyce. But howsoever it is
an honourable calling, yet
it is vnto thee a seruice,
and not vnto ease, or plea-
sure. Those that are in
Princes Courts may goe
in soft rayment, and liue at
their ease, but not so they
that serue in thy Courts, O
Lord. Thy selfe didst begin
thy preaching with a fast
of fourtie daies, and didst
enioyne to all that did fol-
low thee to leaue all earth-
ly pleasures, which toge-
ther with the world, they
were to forsake, & in stead
thereof to take vp thy
crosse, that so thy members
may be conformable vnto

D 4 their

their head. Men are all borne to labour, as a spark to flie vpwards, it is a curse that followed mans fall: but to labour in thy vineyard, is a blessing following mans repaying, and redemption to keepe and dresse thy Paradise, thy inclosed garden, as it was Adams charge, in the happie estate of his innocencie, so is it now the Ministers, after the happie restoring thereof. Thy vineyard laie desolate, and the wild boe of the Forrest spoyled it; but thou hast new digged, planted, and hedged it, and built a Tower therein, and thou hast set it forth at a
price

price to thy Ministers to
be the Keepers thereof;
wherefore if it yeeld thee
not the fruit, or doe not
well entreate thy seruants,
or suffer it to grow wast,
they can looke for no other
but to be cast thence out of
thy paradise. Not without
a cause did thy seruants re-
ioyce that they were
thought-worthy to suffer
for thy sake, and thy Mar-
tyrs gladly shed their blood
for the seed of thy Church,
and to water what thou
hadst planted. Thy first
grace to thy seruant *Paul*,
after thou hast chosen him
for a vessell of thine hon-
our, was to shew him what
great

great things he should suffer for thy sake, as thou hadst don before for ours: but, alas, let vs doe what we can, or suffer whatsoever we are able for Christs sake, yea though we should laie downe our liues for him, or his sheepe, as hee for vs, and them, yet weare we but vnprofitable seruants. Neuerthelesse as blessed were the pappes that gaue thee suck, so blessed also are those, whom thou hast made the Nources of thy Church to giue them meate in due season: blessed the wombe that bare thee, and so that which beares thy children:
the

the wombe indeed that
bare the Lord was deliue-
uered without paine or la-
bour; but thy children
must be borne with la-
bour, and trauell, and the
Ministers are as it were
daily to trauaile in birth
with such as are begotten
by them vnto thee, but
they soone forget their tra-
uaile, and reioyce, so that
children be borne vnto
thee, and thou makest them
fruitfull, and takest away
the reproach of their bar-
rennesse.

I know, Lord, I am no
more able to doe the ser-
uice, then thou hast need
of

of my seruice, and yet since
it hath pleased thee, thogh
all-sufficient, and all-pow-
erfull of thy selfe, to vse
the weake things of this
world as thine instruments
thereby the more to mani-
fest thy power, able to
worke by the most vnlikely
meanes, I humbly, and
willingly yeeld my selfe (as
if I were euen nowe in
thine hands new to be fra-
med, and created) as clay
to the hands of the Potter,
to be made whatsoever
vessel, either of honour, or
dishonour, (yea though it
weare to be an Anathema)
to thy seruice. For now
that

that I haue set my hand to
the plough for the tilling
of that good ground,
wherein the seed of thy
word is to be sowne, I may
not looke backe to *Sodome*,
to the world, whence thou
hast called mee, but wholly
intend the worke thou hast
set me to doe. Thy seruants
must know they are vnder
a Taskmaster (though a
righteous one, vnlike those
of Egypt) that will duely,
and daily exact their work
of them, and see that ha-
uing straw giuen them,
they make bricke for the
building of thy house, and
multiplie the Talents com-
mitted vnto them. And
now

now there is a woe for me;
if I preach not the Gospel
and that sincerely; nor
can I (vnlesse I will be
worse then *Baalim*) for a
world goe farther, then
thy holy word will war-
rant mee. Graunt, O Lord,
that my delight be wholly
in thy word, that I may
thinke alwaies I therein
heare thee speaking, and as
thy sheepe, knowing thy
voice, may follow the
sheapheard of my soule
whether soeuer hee call
mee.

O let not the booke of
thy holy word, I beseech
thee, be a sealed book vnto
mee, but thou that hast the
key

key of David, the Lambe
that art onely found wor-
thie to open it, vnfold it,
and giue me an vnderstan-
ding heart, (which, aboue
all things, hauing vnderta-
ken so great a charge, I de-
sire with Salomon) that I
may be a right dispenser of
thy holy word, and go out
and in before thy people.
For I knowe, Lord, they
which will preach in thy
name, if thou send them
not, and assist them, are but
like those, who, without
authority from thee, would
cast out deuils in thy name,
which preuailed against
them: yea euen those whom
thou hast called, and set a-
part

part to thy ministerie, if they do not wel, and abide in thee, and thou in them, the deuill will enter into them, as he did into Iudas, and make them the sonnes of perdition tenne times worse thē before. Giue me grace therefore first to direct mine owne wayes according to the dictat of thy holy Spirit, and word, that beginning with my selfe, and so speaking out of the treasure, and abundance of my heart, and knowing the things which belong to saluation, I may be blessed, if I doe them: let me first worke out myne owne saluation with feare, & trembling,

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bling, and so saue both my
selfe, and others, least o-
therwise I be beaten with
many stripes: First, O
Christ, make the vessel
newe, make me a new man,
and then put in new wine,
turne thou my water to
wine. And because thy Mi-
nisters are as the eies of thy
mysticall, and militarie bo-
die (for as thou art the
light of the, so they are the
light of the world) O let
there be no beames in their
eyes, who are to be eyes to
the blind; but make their
verie feete to shine as the
starrs in the firmament;
make them conuert many
to righteousness, and bee-
ing

ing first guided by thee, the
bright morning starre, let
them become themselves
starres also (though shining
in the night, and with thy
beames) to guid, and direct
others to the house of the
Lord, that so hauing found
the Messias, they may, wi h
the wise men, noise it a-
broad, and cause others, as
Philip did Nathaniel, to
come & see. O make them
lampes to burne alwaies
before thee in thy Temple,
willing euen to consume
themselves to giue light
vnto thy house, and readie
boeing set on fire, as it were
in a burnt offering spend
themselves for thine, and
thy

thy Churches service; and
let me, the least of them all,
finde grace with my Lord,
to see my candle also ligh-
tened by the Father of
lights, and so set it in thy
Temple, not suffering it at
any time to be remooued
out of the Candlestick; but
in thy mercie as thou didst
encrease the widowes oile,
all the time of the famine;
so also increase thy grace in
my lampe, that it may, with
the wise virgins, be found
burning, and shining at the
comming forth of the
Bridegroome, and so I re-
ceiued into the rest of my
Master. Guide the Armie
of thy Ministers with thy
prin-

principall spirit, O Lord,
& lead them out of Egypt
with a stretched out arme,
that all the powers of dark-
nesse, bandied especially to
assault them, preuaile not
against them. It is Sathans
desire to grinde and win-
nowe them; to make the
watchmen of thy holy city
to sleepe, that so it may be
betraied. Out of his hatred
to thee, he seekes most to
persecute these, whome
thou hast set in thy stead,
that the light of thy Tem-
ple beeing extinguished,
and put out, and their
Candlesticks remooued, he
may walke himselfe in the
darke, and that their eies
bee-

Lord,
Egypt
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beeing darkened, the bodie
blinded, may fall into his
pits, and snares. Thou ther-
fore, O God, goe forth
with our Armies vnto bat-
tell, the cause is thine, set
bounds vnto the raging
sea, that it overflow not thy
holy Land.

And now, Lord, since I
am come into thy seruice,
and haue left all to followe
thee, let me neuer leaue
thee to followe any other
thing. For as thou couldst
neuer haue chosen a worse
seruant, so shall I neuer find
so good a Master, or need
with such a seruice, it bee-
ing fit onely, indeede, for
thy heavenly Angels: but
be-

because it hath pleased thee
(as that King) to set earthe
vessels among the golden
ones of thy Temple, there-
fore as euerie creature, e-
uen the filly worme doth
strive to doe the seruice, in
his kind, and order, so a-
mong the vnworthiest of
them, doe I present my
humble seruice vnto thee,
and knowing not what o-
ther thanks to render thee,
who hast made me fellow-
seruant with thy Angels,
(that are ministring spirits,
sent for the good of thy
choosen) I will euen render
thy grace vnto thy glorie,
and ioyfully yeeld vp my
selfe, and my soule, which
thou

thou hast so graciously accepted, vnto the hands of my faithful redeemer: there is nothing worthy to haue part with thee, nothing shal vsurpe thy right in me, or robbe thee of thine honour. Though, O Lord, it is not I that doe, or can do thee seruice. It is thou, that seruest thy selfe by me, as by an instrument: I haue not so much as moouing of my selfe, it is thou that workest in me both the wil and the power. I am of my selfe but a iarring instrument, quite out of tune: it is thou that tunest me, and makest what soeuer musique, and harmonic is in
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